Here it is so that euery humayn Creature by the
suffraūce of our lord god is borñ & ordeigned to
be subgette and thral vnto the stormes of fortune
And so in diuerse & many sondry wyses man is perplexid
with worldly aduersitees. Of the whiche J. Antoine Wy-
deuille Erle Ryuyeres. lord Scales &c̃ haue largely and
in many diffirent maners had my parte. And of hem re-
ceiued by thynfynyte grace & goodnes of our said lord
thurgh the meane of the Mediatrice of Mercy whiche grace
euidently to me knowen and vnderstonde compelled me
to sette a parte alle ingratitude. And droof me by reson &
conscience as fer as my wrecchednes wold suffyse to gyue
therfore synguler louynges & thankes to god And exorted
me to dispose my recouerd lyf to his seruyce in fulfillyng his
lawes & comandemēts. And in satisfacōn & recōpence of
myñ Inyquytees & faultes before doñ. to seke & execute the
werkes that myght be most acceptable to hym And as fer
as my fraylnes wold suffre me J rested in ỹ wyll & purpose
Duryng that season J vnderstode the Jubylee & pardon
to be at the holy Apostle Seynt James in Spayne whi-
che was the yere of grace a thousandy. CCCC. lxxix. J
determynyng me to take that voyage shipped at southamp-
ton in the moneth of Juyll the said yere. And so say-
led from thens til J come in to the. Spaynysh see there
lackyng syght of alle londes. the wynde beyng good and
the weder fayr Thenne for a recreacōn & a passyng of tyme
J had delyte & axed to rede some good historye And amōg
other there was that season in my cōpanye a worshipful gen-
tylmañ callid Robyn de Bretayllees whiche gretly delited

hym in alle vertuouse and honest thinges, that sayd to me he hade there a booke that he trusted I shuld lyke right wele, and brought it to me, whiche book I had neuer seen before. and is called the sayinges or dictis of the philosophers ¶ And as I vnderstande it was translated oute of latyn in to frenshe by a worshipful man callid messire Jehan de Teonuille somtyme prouost of paris Whan I had redd and well loked vpon it as I had tyme and space I gaaf therto a verray affection. ¶ And mespeciall by cause of the holsome and swete sayinges of the paynems whiche is a glorious fayr myrrour to alle good cristen people to behold & vnderstonde. Ouer that a grete comforte to euery wel disposed soule. It speketh also vniuersally to thexample. weell and doctryne of alle kynges princes and to people of euery estate, It lawdes vertu and science It blames vices and ygnoraunce. ¶ And all be it I coude not at that season ner in alle that pylgrymage tyme haue leyzer to ouersee it wele at my pleasure. what for the dispositions that belongeth to a taker of a Jubylee and pardon ¶ And also for the grete acqueyntaunce that I fonde there of worshipful folkes, with whom it was sitting I sholde kepe good and honest companye, yet neuertheles it rested stylle in the desyrous fauour of my mynde entendyng vtterly to take therwyth greter acqueyntaunce at som other conuenyent tyme. ¶ And so remaynyng in that oppynyon after suche season as yt lysted the kynges grace comaunde me to gyue myn attendaūce vpon my lordy the prince. and that I was in his seruyse, Whan I hade leyser I loked vpon the sayd booke. ¶ And at

the last concludeth in my self to trãslate it in to thenglysh tonge/which in my Jugement was not to fore. Thynkyng also ful necessary to my saidy lordy the vnderstãdyng therof. Andy leest J coude not at al tymes be so wele occupiedy or sholde falle in ydelnes/whan J myght/nowe andy thenne J felle in hande with all Andy drelle bothe the sentẽce andy the wordes as nygh as J coude. Neuerthelles J haue sithen seyn & herde of other of the same bookes which differẽce & be of other importaunce. Andy therfore J rede that suche as sholdy liste to rede the translacoñ & haue lytel intelligence of ony of thoos bookes eyther in latyne or in frenshe sholde fynde errours in my werke. Whiche J woldy not afferme cause of the contrary. But allegge the deffaulte to myne vnconnyngy. With the dyuersytees of the bookes. humbly desyryñgy the reformacoñ therof with myn excuse. andy the rather syn after my rudenes not expert J in my maner folowedy my copye andy the grwundy J hady to speke vpon as here after ensiewis.

Sedechias was the first philosophir by whom thorugh the wil and pleaser of oure lorde godd Sapience was vnderstande and lawes reseyued. Which Sedechias saide. that euery creature of goodd beleue ought to haue in hym sixtene vertues ¶ The first vertue is to dred and knowe godd and his angellys ¶ The seconde vertue is to haue discreacion to discerne the good from the badde and to vse vertu and flee vices ¶ The thirde vertue is to obeye the kynges or princes that godd hath ordeyned to reygne vpon hym and that haue lordshipp and power vpon the people ¶ The fourthe vertue is to worshipp hys fadre & hys modre ¶ The fyfthe vertue is to do. Justely and truely to euery creature after his possibilite ¶ The sixte vertue is to distribute his almes to the poor people. ¶ The seuenthe vertue is to herbre and defende straungers and pilgrymes ¶ The eyghte vertue is to bynde and determine him self to serue oure lorde godd ¶ The nynthe vertue is to eschewe fornicacion ¶ The tenthe vertue is to haue prudence. ¶ The enleuenth vertue is to be stedefaste and true. ¶ The twelfthe vertue is to be peasible and attemperate and shamfaste of synne ¶ The thertenthe vertue is to loue Justice ¶ The fourtenthe vertue is to be liberal and not couetous ¶ The fyftenthe vertue is to offre sacrifices to our lorde godd almyghty for the benefices and gracis that he sheweth hym dayly ¶ The sixtenthe vertue is to worshipp godd almyghty and to put hym hooly in his protection and defence for resistence of the in fortunites that dayly falles in thys worlde ¶ The saide Sedechias saide that right as it appurteineth to the people

to be subgect and obeissant to the Royal mageste of thayr kyng or prynce right so it behoueth their kyng or prince to entende dyligentely to the Wele and gouernaunce of hys people, and rather to Wil the Wele of them than hys owne propre lucre. for by similitude ryght so is the kyng or the prince With hys people, as the soule With the body. And sayd Sedechias, yf a kyng or a prince enforce hym self to gadre money or tresor by subtyl exortacions or other vn due meanes he ought to knowen he doth amysse, for suche tresor may not be gadred Wythoute the sequele be to hys daunger or depopulacion of hys Royaume or countrey ¶ And sayd Sedechias, yf a kyng or a prynce be negligent and sloughtfull and take no hede to serche and enquere the disposicion and Workis of hys ennemyes. thentent Wyll and dedis of his subgettys he shal not be long in surete in hys Royame ¶ And sayd. Sedechias the people is fortunat and happy that haue a goode and a vertuous kyng or prince discrete and Wyse in sciences ¶ And mykyl ar the peple infortunat Whan eny of thyes thynges lak in their kyng or prynce ¶ And sayde Sedechias yf a kyng or a prynce for slouthe or leue to do eny of the litil thynges that hym ought, and is ordeygned he shulde execute lightly after he leueth greter vndon and so consequently he may lese alle, ryght as a litill sekenesse or hurt Wythoute it be sone and Wele remedied, may cause the dystruction of alle the hole body. ¶ And sayde Sedechias yf a kyng, or a prynce byleue the fayre Wordes and flate ryngis of hys ennemyes hauyng no Respect to their Werkys it is meruaylle but the sayd kyng or prynce therby

sodaynly take harme. ¶ Andy saidy Sedechias. It appar-teygneth to a kyngy or a pryncr to enfourme hys sone in vertue andy sciencr andy howe he shall gouuerne hys lan-de aftir him howe he shulde be right wys to his people. howe he sholde loue andy haunte hys knyghtes not sufferyngy them to vse to mykel huntingis nor other Idelnesses, but instaucte hem to haue goode eloquencr andy to eschewe alle vanitees. ¶ Andy saydy Sedechias It appar-teyneth to a kyngy or a prince. yf he wol haue eny nygh seruaunt first to knowe hys guydyngy andy condicaons andy howe he gouuerneth hym silf in hys house andy amougis hys fellawes. andy yf he vnderstande hym of goode condicaon andy gouuernaunce hauyng paciencr in his aduersitr trey-ne andy take hym than hardely. ¶ Andy ellis to be ware of hym ¶ Andy saydy. Sedechias yf thou haue a trey-true frende that loueth the wele thou ought to take hym mo-re in thy loue andy fauour. than eny of thy kennesmen de-siryngy thy deth for to haue the succession of thy goodys. ¶ Andy saydy Sedechias commonely euery resemblancr delyteth other ¶ Andy saidy Sedechias he that will not be chastysedy by fayre andy swete wordes. ought to be cor-rectedy by sharp andy harde corrections. Andy sayd Sedechi as the gretteste richesse is satisfaccion of the herte And sa:d he is not riche, to whom richesse lasteth not, ne whan they may be lightly taken awaye. But the best richesse is that thingy that durth perpetuelly ¶ Andy saidy Sedechias the obeissaunce don by loue is more ferme than that, that is don by myght or drede ¶ Andy said that experyencr is a goode chastisement ¶ Andy saydy the lokyngy vpon the ende of

the worke / yf it be goody . yeueth hope to the begynnyng
¶ And̄y saide, that goode renōmee and fame is right prof
fitable in this worlde/the dedes therof auaileth in the other
worlde ¶ And̄y saide. it is better a man to holde his peas
than to speke myche to eny ignorant mañ. and to be a lone
than to be a cōpayned with euill people ¶ And saide whan
a kyng or a prince is euill taught and vicioux. better is
to thaim that hath noo knowlege of hym than to thoos that
be gretteſt maiſters in his houſe ¶ And̄y saide. better is
a woman̄ to be. marryē than to bere an euill diſpoſid or a
wikked child ¶ And̄y saide. the companie of a pour wiese
man is bettir than of a riche ignorant that weneth to be
wyſe by ſubtilitee ¶ And̄y saide. he that offendeth gody his
creator. by gretter reaſon he faileth to other ¶ And̄y saide
bileue not in hym that ſeith he loueth and knoweth trowth
and doth the contrarye ¶ And̄y saide. the ignorante men
wol not abſtyn̄ them from their ſenſualitees but loue their
lif for thair pleaſaunces What defence ſo euer be made vnto
them. right as childreñ enforce them ſelf to ete ſwete thin
ges. and the rather that they be chargedy the contrarie . but
it is other wieſe with wieſemeñ for they loue their liues but
onely to do goode dedis . and̄y to leue Idelneſſe & the delecta
cōns of this worlde ¶ And̄y saide. howe may be cōpared the
werkes of theim that entende the pfection of the goode thin
ges perpetuel. to thaim that wol but their delites trāſytory
¶ And saide that the wieſe men bere tieir greues & ſorowes
as they were ſwete vnto them. knowing their trouble paciēt
ly taken. the ende therof ſhalbe to their merite ¶ And saide ꝯ
it is profitable & good to do wele to them that haue deſerued it

And̄ that it is euille don to do [illegible] to thaym that haue nat deserued it/for al is lost that is yeue vnto them right as the ryne that falleth vpon the grauell ¶ And̄ said he is happy that vsith his dayes in doyng couenable thinges, and takith in this worlde but that, that is necessarie vnto hym and may not forbere, Applying him self to do goody dedis & to leue the badde ¶ And̄ saydy aman ought nat to be demedy by his wordes, but by his workis, for comenly wordes ben vayne, but by the dedes is knowen the harme or the prouffit of euery thingy ¶ And̄ said Whan that almes is distribute to pouer indigent pple, it proffiteth as a good medicine couenably yeuen to them that be sekie, but the almes yeuē to the not indigēt is a medicine yeuē without cause And̄ said̄y, he is happy that withdraweth his eer & his eye from alle vyle thinges ¶ And̄ said, the moost couenable dispoce that eny man may make in his lyf, is hit that is sette in the seruice of gody & in good workis. And̄ the second is that is spēded in necessarie thīges that may not be forborne as mete drinkie clothingy, & for remedies ayenst sikenesse & the worste of all is that is dispended in syn & euil werkis.

HErmes was borne in egypte. and̄y is as mykyl to say ther as merauri, & in ebreu as Enok Which was sone to Jareth the sone of Matusale, the sone of Malaleel, the sone of Caynan the sone of Enoes sone of Seth sone to Adam, And̄y to forn the grete flode called Noes flode After that was ther another litil flode, Whiche drowned̄y, but the contre of Egypte onely aforn the Which: the said̄y Hermes dpated thens. and̄y went through alle landes tyl he was four score yere olde and̄y .ij. And̄y tyth

him hadde lxxij. personnes of diuers tonges Whiche al weye
stiredy and exhortedy the people to obeye our lord. & edified
C tem. to lawes Whiche he fulfilled With sciences. And Was
the first that fonde the saience of scoles. & establisshed to the
people of euery clymat lawes couenable and apparteig-
nyng to thair opinions. to the Whiche hermes the kyngis in
thoo dayes yaf grete audience and obeissaunce in all thair
landes & so didy ab thenhabitantis of the. Isles of the see he
constreyned them to kepe the lawe of god in saing trouthe to
dispise the Worlde to kepe Justice. to Wynne the saluacon in
the other Worlde. he comaundedy orisons & praiers to be saide
and to faste euery Wyke oon day. to destroye the ennemyes
of ȳ lawe to yeue almes to the pour goddis people. that is
to say to the feble and Impotent. he comaundedy that porke
flessh and camelys sholde be eten. and suche semblable me
tes. and comaundedy them expressely. that they shulde kepe
them fro pariury. he stablisshed many festis at certain sea-
sons. and ordeigned also diuers persones to offre sacrifices
at the rising of the sonne. andy som other at the first newe
moone. and at the coniunction of the planettes & also When
the planetes entre in to their houses. and When they ascended
andy When they discendedy. The sacrifices were of many
thinges. that is to say of roses. of flours of greynes of
Whete. of barley. of frutes. of grapes. of licours. of
Wynes. Andy the same hermes saide. that it Was noo
Recompense sufficient. to thanke godi onely for the grace
he hath sent vs ¶ Andy saide. O thou man yf thou dre-
dest godi Wele. thou shuldest neuer falle in to the pathes
that stingeth man to harme ¶ Andy saide. make not

your clamours to god as Ignorauntes ful of corrupt wil fulnesse. and be not obedient vnto oure lorde god. nor trespassours to his lawe. And wil noon of you do to your felowe. otherwyse than ye wolde be don to. but by concordaũt and loue to gyders. vse fastyngis and orisons in pure & clene willes. constreyne you to do goode dedes humbly and without pryde in suche maner as of your werkes may growe goody fruytes. and kepe you oute of the companyes of theues of forny catours. and of thoos that vse cuylle werkis. ¶ And said kepe you that ye be not parjured and let trouth be alwey in your mouthe. and swere not but ye and nay. enforce you not to cause them swere that ye knowe wille lye. lest ye be parteners to theyr parjury. put your trust in god that knoweth alle secretes and he shal Juge you in equite. at the grete day of Jugemẽt whan he shall yeue remuneracions to the goody for theyr goodenesse and punysshe the cuyll for theyr wykkydnesse And said ye be certayn that the redemptour our lord is the grettest sapience. and the gretteste delectacion that one ought to haue. of whom alle goodenesse cometh. and by whom alle the yatis of witte & vnderstandmg ben opened. ¶ And god that hath louedy his seruãtis hath yeuen them discrecion & hath establissheds prophetes & propheciers. & ministres fulfilledy with the holy goost by the whiche he hath manyfestely shewed vnto them the secretis of the lawe & the trouth of the sapience to entẽte that they shuld eschewe al errours & applye them to alle goody dedis And said vse sapience & folowe the lawes. be mercyfulle. and garnisshe you with goode doctrines thinli & loke wel vpon your werkes without

hastinge you to mykyll & in especiaal whan ye shal punissh
misdoers and yf ye vse eny maner of thinge likly to sy-
sie be not shamefaste to withdralle you therfro and to take
punaunce for the same for to yeue other exemple for yf it be
not punissyd in this worlde it shalle at the grete day of
Jugement: and suche shal⁊ tourmented with grete peines
whitoute ony pyte taken vpon them // And saide correcte
you by your self and folowe the wiese men lernyng of hem
good vertues & lete all your desire be to wynne good renō-
mee and fame. employe not your tyme and your mynde in
falsyde nor in malice // And saide lokie ye sette noo kay-
res to the noysaunce of eny body. nor that ye seke thaire
lustes by cautelles or sotiltees. For suche workes wolnot
be hidy. but at the last they wol appere // And saide con
strayne you to amesse the loue of gody and of your feith
vnto sapience. and yf ye do so all your lyf. it shalbe to you
a grete & prouffitable wynnyng. & of that noble vertue
shal come vnto you greter benefices. than yf ye sholde assē
ble grete golde and siluer or other tresours not durable. for
it shalbe to you a grete richesse in the other world that neuer
shal haue ende // And saide. be al one within and with-
oute in that ye shal speke. & beware that your wordes be not
contrary to the thoughtes of your hert // And saide hūble
and obeye your self to your kyng and your princes. and
worshipe the grete ministres vnder them. loue god & trouth
& yeue true counsaile to that entent ye may the more boldly
with your good penaūce be in the waye of saluacīō And
saide yelde louīg vnto your lord as wele in your tribulaci-
on as in yⁱ prosperite in your pouerte as wele as in your richesse

And sayd. ye shal here hens non other thmgis but your werkis, and therfore, be ware that ye Juge not vniustly and desire rather to haue pouerte in domgy goody dedis than richesse in syñ, for richesse may soon be lost, and good dedis shal euer abyde And sayd be ware of to mykyll laughmgy and mokkyng eny p:sone, al be it ye p:ceyue in him eny foule or euyll tache. yet rebuke them not dishonestly. but thinke that gody hath made you all of one matere: mght haue made you as euil as he, Wherfore ye ought to thanke his goodnesse that hath shewed you suche grace, & hath kept you from myschef in the tymes past and present. ¶ And pray him of his mercy he wol so kepe you forthe And said if it fortune that the ēnemyes of our feith wil dispute with you. by diuerse & sharp seyngys, answere them in meekenesse & in humylite prayng gody to be of your counseile. & that he will addresse all his creatures to the good feith for their perpetuel saluacion ¶ And sayd be silent in counseil and be wel ware. What ye speke afor your ēnemyes lest ye resemble him that seketh a rody to be betyn with all. And sayd ye may not be Juste without the drede of our lord gody by whiche ye attayne helpe of the holy goost that shal open you the gates of paradis wherin your soules shal ēre with thoos that haue deserued euerlastīg lyf. and said eschewe the cōpany of thoos that loueth you not of euil pple of derkir mē & of ignorāuce And when ye thinke eny good thought execute it & ye may mcōtinēt lest ye be let or withdrawen therfro by eny symstre or euil tēptacō And said haue no enuie though thou se eny prosperite come to an euil man for hys end shal not be good. ¶ And sayd. make your chil dren

lerne goode in their youthe or they falle to malice + and so ye
ſhal not ſynne in them ¶ And ſaide . Worſhip and pray
to our lorde With a clene Wil & adreſſe al your deſires to him
and he ſhal helpe & enhance you. What part ſo euer ye go . &
ſubdelle your ennemyes vnder you ¶ And ſaide . When ye
Wil faſte. make firſt clene your ſaules of al filthe that your
faſting may com of pure hert Without eny euill cogitacions
Whiche god reputeth vile. and as ye ought to abſtene your
ſelf from metis. ſo ought ye to abſtene from ſynne, for it
ſatiſfieth not to ſpare metes . and do euill dedis ¶ And
ſaide. in your yonge age viſite our lordis houſes and lette
al your oriſons be in ſwetteneſſe & humilite Without pom-
pes or pride . And When ye be mooſte merry in your houſes
With your folkes. haue in remembrance our lordis poure in
digent people. and departe vnto them your almes ¶ And
ſaide . yeue conforte to priſoners. to them that be in ſorowe
and trouble / hele the ſeke. clothe the naked. yeue mete to the
hungery. drike to the thurſty. harbewe pilgrimes make
ſatiſfacion to your creditours. and paciently ſuffre the In-
iuries that ben don vnto you ¶ And ſaide. diſconfort nat
them that ben in affliction but helpe them With ſwete and
pleaſaunt Wordes ¶ And if it be ſuche as afore haue hurte
you benignely for yeue it them . ſatiſfying you With the
peyne that they ſuffre ¶ And ſaide, enforce your ſelf to Win
ne frendis. & than firſt preue them ar ye put to moch truſte
in them + leſt it be to youre hurt and that after therof ye re-
pente you ¶ And ſaide, he that god exalteth in this Worlde
ought to take no pride nor vayneglorye in hit . nor repute
him ſelf greter than oon of his felawes for god hath made

riche and poure of oon̄ creacon̄ throughe, whiche all be egall
¶ And saide beware that in your Ire or Indignacion ther
escape out of your mouth noo foule wordes for it is dishon
neste and engendreth hate. it is not conuenyent for him
that wil haue scyence. to selle it by mede or for money. but
onely by delectacon̄ and by cause it is more precious than
other thinges ¶ And saide that kyng is goody and no;
ble. that causith in his Royame goode lawes to be kepte
maintenyed. and the bade to be layde downe ¶ And saide
largesse and liberalite is knowen. whan a man is in neces
site & pourete. & pacience. whan ony hath power to Juge &
be auenged ¶ And saide. he that worshiped the wyese men
loneth Justice. and doth goode dedis. and enforceth hym
to wynne saiencis and goody condicions and therfore he
shal finde that that liketh hym in this worlde or in the other
¶ And seith. he is vnhappy bothe here and there that hath
witte and wol lerne noo science ne doctrine ¶ And saide
he that wol not teche that that he vnderstondeth in science
goody condicions. he shalbe partenar to the Ignoraunse of
froward folke And he that denyeth to teche science to him
that it is couenable vnto. he ought to be depriued of his he;
nesse in this worldy. but ther is noone that doth so saue
Ignoraunt folkis whiche comonely ben enuious frowarde
and il willedy ¶ And saide. liberalite and largesse is
better in science than in richesse for the renomme of a wyse;
man abideth. and the richesses abideth not. And a man
ought not to offende nor hate him. that hath trespassedy
vnto hym. but ought to do goode ayenst harme for the wer
kes of the wiesemen is preuedy in. iij. thinges that is to

seye to make hys ennemye hys frende ¶ Andy to make the
vnde commyng. Andy to reforme the euyl disposedy vnto
goodnesse ¶ Andy saydy, He may be callydy goody whan
other sare the bettir for hys goodnesse ¶ Andy said he that
loueth the welle of hys neygbour as hys owne ¶ Andy sai;
de That grete science prouffyteth litill to a couetous man
But lutil seyence prouffyteth moche to him that withdra;
weth his courage from couetise ¶ Andy saidy. That the
lyff may be resembledy to the fleyngy of an awlle. Andy
the deth is like the lyghtingy therof . ¶ Andy saidy, It is
more meryory and bettir to haue pytie vpon the foole than
vpon the worldely wyseman ¶ Andy saidy, He that hol;
deth hym not satysfiedy with that, that godz hady sent hym
Deserueth not to haue more. ¶ Andy sayde, A reprer or
a contryuer of talys comonely, other he lyeth to hym that
he telleth them, or he is fals to thoos that he hath seyde yt of
¶ Andy saidy dryfion andy scornyngy putteth away and
wasteth loue as the fiere doth the bronde ¶ Andy sayde.
The envyous man is frendely to hym that is present, & in
his absence is his ennemye, and so sheweth him his frēde
by worde. andy ennemye by dede ¶ And said, An enuious
man serueth of nogbt but to dysprayse alle other ¶ Andy
sayde he is right sure that feleth him self withouten gilt, &
is in none sureté that wol not knowe his owne gilt. And
sayde. Beware obeye not vnto couetise for whan ye woldy
it wol not obeye vnto you . ¶ Rud saide, He that yeueth
goody conseille to other folkis, begynneth to do prouffit to
hym self, & was aredy of the said hermes what it was that
mooste letted & troubleth man, he answerd Ire & enuie, after

they axed hym wherfore, the wiese man stode more atte yates of the riche man, than the riche man atte yates of the wiese man. And he answerd. the wiese man knoweth the prouffit of the riche. & the riche knoweth not the prouffit of the saiencial wiese man. ¶ And saide, he that hath witte and discrecion and knoweth it not inde resembleth the tree. that bereth noo frute. ¶ And saide. he is wiese that knoweth Ignoraunce and he that knowith it not is ignoraunt, and he that knoweth not him self. howe shold he knowe or deme another. ¶ And saide ther be. ij. maner of men the doy seketh and can not finde, the other findeth and can not profite. ¶ And saide sapience is like a thinge falley in a watre. whiche can not be founde. but by them that wol serche and fette it from the bottom. ¶ And saide with oute chastite a man can not be very parfightly wiese and without witte he may not be parfight in science. ¶ And saide disapline is the ornament of witte. with the whiche euery man ought to enriche him self. ¶ And saide it is not honest to chastise a man afore all folkis rather a part. ¶ And saide whan a man often excuseth him self of his knowen gilt. it causith his errour the more to be remembred. ¶ And said. the ignoraunt persone is but litil. al be it he be old. and the wiese is moche. al be it he be yong. ¶ And the worlde dispraiseth nowe adays thoos that afore it was wont to worship and the erthe wasteth and eteth them that afore it was wont to norysshe and fede. ¶ And saide. the fole is knowen by his wordis. and the wieseman by his werkis. And sayd ther be fewe folkis enuioꝰ of a dede man but ther be many that wol lye vpon them. ¶ And said

le mery and glade and Jt ſuffyſeth to angre thenuyous man And ther was axed of the ſayd hermes, Why he ma ried him not, he anſwerd, he that can not ſwymme in the ſee alone holde ſhulde he bere another in his necke ſwym; ming. And ſaid kepe the oute of the company of a Jange ler Which reſembleth to a thyng that ſemeth good a fere, & nygh Jt is right nogh t ¶ And ſaid He that wolde do euyll at thyn Inſtaunce ayenſt another, Ryght ſo Wille he at his Inſtaunce do ayenſt the ¶ And ſaid He that Will preyſe the of vertues that ben not in the, & thou wioyce hit he may wele allegge the vices that he ſeth in the. ¶ And ſaide, Jre troubleth reaſon and letteth alle goode werkis and furtherth alle euyll, ¶ And ſaid he that labourth in that, that may not auayle, leſeth therfore that, that myght prouffite ¶ And ſaid the hurte & the trouble that is don & cauſed by euyll peple lettith the deſire and wele of the goode And ſaid Whan thi frende erreth or myſtaketh hym ayenſt the, yet as moche as thou may departe not from hys amy: tiee, but aſſaye the meanes to redreſſe him ¶ And ſaid Wyſe kynde and true is he, that Wille lyghtly forgete the errour of his frende ¶ And ſaide, Jt is better chaſtyſe thy ſelf than lete other do. And ſaid The goodneſſe that cometh of an Ignoraunt man Js like therbys that growe on a dongh hille And ſaid an euyll felaſſe is like a tree kyndeledy Wherof the one branche ſetteth the other afiere ¶ And ſaide, The nobleſt thyng that god hath made in thys Worlde is a man, & the richeſt thing to him is reaſon by the Whiche he kepeth iuſtice & eſcheweth ſynne And ſaid the fole Wol knowe in him ſelf no vile thing & the ignoraũt

weneth lightly a thinge be other than it is. and the suspe
tious man maketh many doubtes of that that he knoweth
¶ And said a right recõmendable thinge in heuen and in
erthe is a true tunge ¶ And said a kyng or a prince ought
nat to yeue lordshippes nor auctorites, but to goode & merci-
able folkes. And therfore they shuld loue them as the fadre
doth his childrẽ ¶ And saide it sholde suffise a man and
ought to holde himself recõpensed When his aduerse partie
required him pardon ¶ And it was axed him What was
a liberal thinge. he saide to yeue siluer to vnknowen men
for the loue of the knowen men. and to forgeue them that
haue noied hym. for the loue of them that haue holpen him
¶ And said the lyf in this World is so shorte that ther
ought none conceyue hate nor Wyll harme to other And
said establisshe & ease thyn Ire. With thy prudence thy Ig
norance With thy sapience. thy forgetfulnesse. With thyn re
membrãce ¶ And said it is a goode signe When a child
is shamefaste. for it sheweth he shulde haue Wit And said
it is Well don that thou do goode While thou art in prosperi
te for parauenture in aduersite thy power shall fail ¶ And
said he puttis him in dãger that abideth in a pryuee Wher
ther is no lord. that Woll auenge the Iniuries don therto.
Wher ther is no Juste Juge. Wher ther is no Wyse leche. Wher
there is non habundant market. and Wher there is no run
nyng Water ¶ And said it appartaigneth to euery man
With all his power to seke science. and ther With to forti-
fi hym hauyng a goode eye Vpon his enemyes. and
beWare he be not vysed to highe in pride by lordship or other
richesse. his Will his Wordes and his dedis alWaye to be

ygall and so shal god loue hym and his succession And
saye ther may none escape to be atte grete day of Jugemēt
and his helpe shalbe ther by .iij. thinges. Discrecion, chas
tite, and good werkis. Alle thynges may be lefte, Saue
goode drede Alle thinges may be chaunged, Saue nature
Alle thinges may be redressyd and reformed, Saue euil
dedis, Alle thinges may be destroyed, Saue deth, and the
sentence of oure lord. ¶ And saide Jt is no meruaille
though he be goode, that is not couetous, But Jt were gre
te meruaylle, Jf a couetous man were goode ¶ And saide
The errour of a wysemā may be resembled to a Crasedy
shyp, whiche in drowning her self, Drowneth many other
¶ And said, truste is in maner of a bondeship And mys
truste is a liberte ¶ And the saide Hermes correcting kyng
Hamon yaue him this precepte & charge, loke that first affo
re al thinges ye loue, drede, and obeye, our lord god And
said all men that haue dominacion & lordship vpon the pple
ought alwaye of necessite, to haue .iij. thinges in mynde,
First to remēbre the pple, that be suget vnto him Secun
dely al be it that they be in his seruitud, yet ought he to his
power to kepe them in fraunchyse and liberte and nat in
thraldom/ Thirdely Holde his lordship and power in this
worlde may not long endure ¶ And saide, o kyng Hamon
it behoueth the to kepe thy soule, Right wysely in wyl and
worde, and thou oughtest not to be slowthful to the distruc
tion of the myscreauntes, but to constreyne them to obeye
our lord god & desire not to haue eny richesse without it be
rightfully goten. For thinke verily the pple wol alwaye
obeye to them that do rightfully and wele, and that wolle

mayntene them and there may noo wele be in a Royame
Without it be habūdaūt of people for the decay of a Royam
is falte of people. And if they with drawe hem the prince
is left lorde alone and therfore remembre wele thy dedis
and eftsones thinke on thy saule and put in that garson
all that thou shalt haue nede of in the other World. And
yf it happen that thou must goo in the werre in thyn owne
persone, be ware wele that thin enneuyes suprise the not
by slowthfull soiournyng. And when thou gooste to
batail loke that first thou solicite and exorte thy people as
corageously as thou can. and loke that alle thyn habil
mentis of werre be redy. and euery man set in his warde
and appointed howe they shal fight and sette oute
And be ware wele that thou be not suprised by thyn
ennemyes, for lakke of wache and goody espial. ther
fore multiplie thy sowte wache and thyn aspies so that
thou mayst alwaye knowe the guydyng of thy ennemys
and loke that thou be sure they decyue the not. And
When thou shalt commaunde thy folkes to do eny thing
loke secretely whether they haue obseruedy it after theyr
charge or nat, Whiche shall make them drede the more
to offende the. And When thou shalt commaunde eny
lettres to thy klerke to be made, signe nor seale them not
til thou haue ouerseen thaim. for many haue ben decey
ued therby. Ware thou be not to familyar with them
that thou knowes not. Vttre not the secretes of thy hert
but to them that thou laste preuedy. and knowest true
Vnto the. Gouuerne the so Wysely, that thy knyghtes
and thy people may haue pleasir of the, and be glade

to be in thy company. And dele them to se the rightfulle and of goody gouernaunce. Kepe no more than shal suf: fyse onely for the sustentacion of thy body. and the rest of thy lyfe. and entremete not nor let thy werkys be, but in rightwyseneſſe and trouth without dissimulacion. and slouthe nor delay not that thou must nedely execute. Susteyne and loue also thoos that be the grete multiplyers: that ys to saye. the cōmones that labour the erthe, by tylth and sowyng seedes vpon the same. by the whiche the wyaumes and the people be susteyned. the kynghtehode multyplied and the houses fulle of richesse. Wherfore suche wol be kept and cherisshed. And It behoueth openly to worshipp thoos that be goode. euery man after his discrecion condicion and science to that entent, that the peple may so knowe them. and be bonteuous to alle thoos that seke sciences. to corage them the more to lerne and entende To studye. so that the wyaumes or prouynces may be the better for thair conuynges. Kepe thy self to punysshe malefactoures. and thoos that p'titeth the in daunger or trouble Within thy wyaume or lordshipp. make stryke of their hedes pub: lykely that other may take example by them. to a theefe lete his hande be strykē of To a robber of the hygh waye let him behanged. that the waye may be the surer Dro the Sodomytes and punysshe the men takē in fornycacion after their estate. And the women in like wyse. Ware the of the wordes of lyers. and suche punysshe. se the pry: sonners ones in a moneth And Delyuere thoos that ought to be delyuered, and yeue them of thyn almes: pu nysshe incontinent thoos that haue deserued It, Yet not so

haſtyly but that they may haue leyſir of repentaunce. and
that other let hem be kept til thou knowe the trouth whether
they be gylty or not Beware alſo. Vſe not thyn owne cõ
ſeyle onely. But be auyſed by men of Age and diſcrecy
on ¶ And ſuche as been expert in many thynges And
whan thou ſhalt fynde ony ſuche Juſt and rihtfully be coun
ſeyled by him ¶ And elles repute the to the mooſte hol
ſome oppynyon of alle thy counſeyllours. and god ſhall
helpe the. ¶ And ſaid. He Is noble that vſith good
neſſe. And It is a grete goodneſſe to vſe Juſtyce and
chaſtyte. and to yeue lyberally or It be axid. ¶ And
ſayde. whan ¶ A kyng or a prince can not wille reſtrayne
hys euyll vices and couetiſe. howe ſhulde he reprue his
ſeruauntes. & whan he can not correcte his propre ſeruaun
tis. howe ſhulde he correcte and gyde alle his people. and
ſpecialy thoos. that ben ferre from hym. Therfore It behoo
ueth A kyng or a prynce fyrſt to be lorde ouer hym ſelf
And after vpon other by ordre. ¶ And ſayde. A good
kyng or a prynce ſhulde not be to full of Suſpecion for
It wol make men drawe from hym. And alſo he ought
not to haue eny of that diſpoſicion in his houſe ¶ And in
eſpecyall. Bakbyters. Contryuers or Reporters of tales
For whan there Is dyuyſion or trouble in A kyngis or in
a princes houſe. Lyghtly no good Counſeyllours or ſer
uauntis wylle abyde there.

¶ Me ſayde, he that can not refrayne his Ire hath no
power ouer hys witte. And ſaid a wyſe kyng or a

prince ought not to make comparisons nor dispute in dis-
creacon with a greter and myghtier than he is ¶ And said
Whan a kyng or a prince hath conquered and ouer come
his ennemyes he ought to mayntayne them in Justice . in
good custumes and liberalite and pacience And so may
he make of ennemyes his frēdes And said yf a kyng or a
prince assemble an outrageous tresur and dispende it not
et it appartayneth he shal lese both it & his Royaume
¶ And saide . the people ar to the kyng as the wynde to
a grete fyere. for the more the wynde is . the stronger is the
fyere ¶ And saide a kyng or a prince ought to knowe
thos that wele and truely haue serued him and establisshe
thos a boute hym self after thaire trouth Witte & cōnyng
and ought to yeue and be bountyous vnto theym aftir
theyr merites ¶ And yf he yeue by wil to noughty folkis
that haue not deserued it/it puteth a weye the courage of
his goode seruauntis. to serue hym wele eny lenger . and
so shal he be hastily so full of noughty people that when he
wolde he can not be delyuered of theym ¶ And saide it is
conuement for a kyng or aprince to lerne and knowe but
not all for there is many thinges that a kyng or a prince
ought not to knowe nor vnderstonde.

Alquinus sayde . that men receyue grete kyndnes-
ces dayly of gody our creatour al be it that they
be synners Then they be boūde to thanke hym for
hys graces . and to aske hym pardon for thayr tresspasses
¶ And saidy many thyngis seme right goody . that be
full badde . and after gretely blamedy . And many thyn-
ges be dispraysedy in the begynnyng . that afterwardy

bey founde goode and desired ¶ And sayde Better it is to the to haue grete necessite than to bowlle of him in whom thou hast no truste ¶ And sayde If thou labourr to teche a foole, the more shal folye encresse And said I meruell of thoos that absteyne them from metis noyng to the body and maketh none abstynence of synne ¶ And said multeplye silence . for that auoydeth perilles and vse trouth Whiche discipline shal mayntayne the and thy werkis ¶ he that wol wele kepe the feyth, ought to leue to his frende of hys goode, and to be gracious to them that he knoweth goody and no denyer of Justice to his ennemye, and to eschewe alle thyngis . that toucheth dishonestie .

Omer was an auncient creatour in Grece and of the grettest astate there. he was after moyses. b.c. lb. yere he made many goode thingis . and alle the creatours of grece folowed his discipline . The whiche omer by fortune was taken and emprisoned and put to be solde as a prisonner or a bondman . ¶ And than one axed hym. whens he was. The sayd of his fadre and of his modre. Will thou that I shal kepe the And he answerd Why axest thou me counseyle What thou wolt do with thy siluer ¶ And they axed him. Wherto he was good The sayd To be deliuerd. ¶ And so abode long in prysone ¶ And at the last they lete him go. He was A man faire formed. and of large stature. and lyued. C bin. yere. And here after folowe his sayinges. he is diserte that can refrayne his tonge ¶ And said he that werketh by counseil yeueth him self rest, and labour to other . And said it is a frendely lyuyng to dele without fraude and harme, And

ſhalt accompanye the with goody people, and thou ſhalt be ony of hem. accompanye the with badde, & thou ſhalt be on of thoos ¶ And ſaide he is good and liberal that applieth him to good werkis and clene. and that putteth them in ꝓcu cion or euer ther come eny occaſion of empeſchement. ¶ And ſaid the hert ſhyneth in vertue and is ſure whan it is ſet in ſapiẽce ¶ And fraud & barat is in the fruit of euill though tes ¶ And ſaidy the mouth ſheweth ofte. what the hert thinketh ¶ And ſaidy the looke ſheweth ſomtyme the diſ poſicion of the hert a fore the wordes ben ſpoken ¶ And ſaide it is agreable ſurete for aman to purueye by tyme in his cauſis ¶ And ſaide it is merueile of aman. that may be in reſemblaunce to god. and enforceth him ſelf to be like hee ſtes ¶ And ſaide beware thou do ne take noo thing that thou fereſt to be accuſedy of. for if thou do. thou ſhalt be the accuſer of thy ſelfe ¶ And ſaide payne thy ſelf to wyn ne good condicions and vertues. for therby vices & harmes ſhalbe eſchewed ¶ And ſaide ther was ſomtyme a wiſe man ſkapedy out of a broken and loſt ſhip in to an Iſle of the ſee. and ſo beyng ther alone dyde a figure of geome trie vpon the ſandis. Where with he was fonde by certaine ſhipmen. that brought hym to the kyng of that grounde tellyng hym that cas and auenture. And therfore the kyng ſent throughe all hys prouinces. and chargedy them thy ſhulde enforce them ſelf to lerne and haue ſuche connyngis as ſhulde byde with them after theyr ſhip were loſt. that is to ſay. ſcience and goode werkys ¶ And Aman herith with hym .ii. veſſelis the on be fore and the other be hynde. In that byfore be the eroure and vices

of other folkis, In that behynde be his owne ¶ Andy saide to his sone. Beware that thou be not couetous, for yf thou be couetous, thou shalt be pouer Andy saide If thou be pacient thou shalt be preysed / If thou be prowde, thou shalt be blamed ¶ And said. A man is bettir than al other bestes of the erthe. ¶ Andy saide Sapience is to werke by science Andy saide knowlege is bettir than ignoraunce ¶ And said thys worldy is an house of marchaundyse som wynne therin by their goode wedis and somme liese by thaire euill gouernaunce ¶ Andy saidy. by grete dylygence som men atteyne to their purpose. ¶ Andy saide. he that hath grete myght andy gouernaunce in thys worlde, ought to haue no grete trioysshyng, andy he that hath noon, is dispreysedy ¶ Andy saide ther is no wikkiedder thyng than lyengy. andy ther is no goodenesse in alyer

SAlon was of Athenes and made many bookis of predicacions ¶ Andy establysshedy the lawes there whiche athenes was a Cyte in thoos dayes fulfilledy with wysemen he hadde many versses techyngy folkis to eschewe their propre willes. ¶ Andy saide When thou wilt wo ony thyng folowe not thyn owne wil but seke counseyle andy therby shalt thou knowe, the trouth of the werkes

IT was askedy him, What was the mooste difficulte in aman ¶ He answeredy. To knowe him self. To kepe hys fraūchyse or liberte. To speke in places where he ought not, To be angry, with that he may not amēde z to couepte that, that he may not haue. ¶ Andy said the thingeis of thys worldy ar establisshedy by lawes, andy the lawees be

fulfylmed by .ñ. thingis that is to say by ſwerde and by fyneryſ | And ſaid to his diſciples . Ware that ye be noo mokers for that engendreth hatered // And ſaide the vertuous laudes of a man be not thoos . þ he yeueth him ſelf but thoos that ben yeuen hym for his goode werkes . And it was aſkied him who was liberall he ſaide . he that vſith liberalite . not couetyng other mennes goodes // And ſaid an euill tonge was ſharper than a glayue A riche man aſkied him what were his goodis . he anſwered my treſor is ſuche that no man may haue yt without my wyll and may not be myniſſhed for no thing that I yeue of it . but thou maiſt departe with noon of thyn without dympnuaſcion // And ſaid yf thou wilt . the loue of thy frende ſhal abyde ferme vnto the . be curteiſe to him and ſpare him in his angre or errour // And ſaide . thou oughteſt not to yeue a man greter preiſyng in his p̄ſence than he is worthy for he knoweth the trouth And was axed him howe a man ſhold wyn̄ frendes . he anſwered in worſhipping & ſeyng good of them in their abſence // And ſaid a goode saule hath ney ther to grete Joye nor to grete ſowle for ſhe reioyſeth nat but whan ſhe ſeeth goode thynges and noon̄ euyll . and hath no ſowle . but when ſhe ſeeth the euill thingis and noon̄ goode And whan ſhe loketh on all the world ſhe ſeeth the goode & the euyll ſo entermedled that ſhe ſholde not ſimply reioyſſe her ſelf nor trouble her ſelf angrely // And ſaide a kyng that doth right & Juſtice ſhall reigne and gouerne wele his people . & he that doth Jniuſtice and violence ſeketh another to reigne for him And ſaid it behoueth a kyng or a prince firſt to ordre & dreſſe him ſelf & after to

dresse other, or ellis he shulde be like him that wolde dresse his shadowe a for him self. ¶ Andy yt was askid of hym Whan Contrees andy tolnes wer wele gouernedy, He answeredy andy saidy Whan their prynces rule them, after their lawes.

SAbyon was a grete offendour of his neyghbours & hade certayn frendes Whiche a kyng wolde slee Andy Whan the saide sabyon vnderstode it he went with them in resistence of the said kyngy Whiche kyng assembledy so grete nombre of knyghtes ayenst him, that he was discomfit & taken, andy was commãdedy to be put in engyne andy tormẽtedy, Without he wolde accuse them that wer cõsenting to make were ayenst the kyngy, Whiche Sabyon answerd that for no payne, he woldy not telle that thyngy, that shulde noye his frendes. ¶ And in de kyngy in the engyne cutte his tonge with his owne teth, to thentent that he myght not accuse his felowes andy frendes. And the sayde sabyon kyuedy. vl viij. yere, andy ther after folowed of his seyneges to his disciples ¶ Andy sayd yf ye lese enything say not ye haue lost it but saye ye haue restoredy that was not youres Andy sayde to one of his discipples, multiplie thy frendes andy that shal asswage thy care ¶ Andy sayde a wyseman ought to be ware, howe he wedeth a fayre woman for euery man wil desire to haue her loue, Andy so they wol seke their pleasirs. to the hurt and displeasir of her housbandy Andy sayde. Delectacion in richesse is a dangerous vice ¶ Andy there cam one of his seruauntis vnto him on a tyme and tolde him that his sone was dede. he answerdy that he knowe wel that he was mortal & not immortal

and a man ought not to drede the deth of the body. but the deth of the saule. Don asked why he said so. considering that he held thoppynion that a resonable saule myght not dye. he answerd whan a resonable saule is conuerted to the nature of a beste without vse of reason al be it that it be substaunce incorruptible. yet is she reputed for dede. for she leseth the Intellectif lyffe. he founde a yong pour man stryng vpon the see syde wepyng thaduersitees of this worlde. to whom he saide. dyspaire the not. for yf thou were with grete richesse in the myddel of yondre see in grete danger of thy body. and of thy goodis, thou wolde wisshe right hertely to be here with oonely thy lyfe sauedy. Also. and if thou were prisoner. and the kepers wold selle the. and take from the all that euer thou hadest thou woldest be glad to haue oonely the deliuraunce of thy body the yong man answerde that he tolde hym trouth. Wele than saide Sabion vnto hym. nolle thynke than that thou hast ben in al this daūger and hast ascaped them. and art nolle at thy free liberte. therfore holde the content with the state that thou nolle standest in. And so the yong man departed gretely recomforted.

Ypocras was disciple to Esculapius the secondy Which descendy of blode Royall. And he was the first fynder of the art of phisike. Which he shewed and taught to his childreñ and cōmanndy it shulde not be lernedy to eny straungers. but oonely from the fadre to the sone And so the saide sciēce to rest in them And cōmaūded that thy shulde dwelle in the middel habitacion of grece in. iij. Isles. And ypocras rested in the Ile of. Thau

And in the .ij. other Isles the studye was lost in his dayes The oppinion of the first . Esculapius . was that physyke shuldy be vsed onely by experience for it was neuer founde but onely therby . and so was it vsidy . M . CCCC . yer after til that another physicã came called Methio9 whoos oppynion was that experience without reason , was adangerous thing. And so thy vsedy these . ij . oppynions . vij honderdy yeer . till another physicien cam called Gramardos . Which dispraisedy the experience . sayng that to many errours grewe thrby and that in occuppying physike a man ought to vse reason onely Not with standing he hady . iij disciples Which helde after him . iij . diuers opnions . The on vsed experience onely . The other reason onely The . iij subtil crafftes and enchantementis . and soo these . iij . weyes were vsidy . vij . C . yer till that plato cam Which taught diligentely the seyngis of his predecessours in hys science and shewedy that experience onely was dangerous and reason onely cowde not be suffiaēt to cooke the bookes aswele of subtil crafte and enchaūtmēt as thoos of onely reason / and brent them all but thoos that were of reason and experience to gider he reteynedy and kept hem and cōmanded that they shuldy be vsedy , and after his deth he lefte the crafte to . v . of his disciples The first to ordeigne physike to the body The . ij . to lore and to lete blode . The iij . to hele wōndes The . iij . to hele seke eyen . The . v . to knytte and hele brokien bones And after this came Esculapius the . ij . Which taught diligentely the diuerse opimōs And in especial thoos of plato Which he vsedy and toke for most true and resonable . And he left after hym . thre

disciples that is to sey Ypocras and .ij. other Whiche dyed and so rested that science and craft onely in him . than rested ypocras alone parfight in vertues in his dayes vsing reason. The Whiche ypocras seeyng the craft of physike in verye of perdicion because alle his felawes were ded, and that he was left onely in the Isle of thau . Thought that he wold for the moost prouffyt that the craft therof were shewed . and taught not onely to his children and kynnesmen But generally to alle that were apt to lerne it And dampned in that science dyuers thinges and added to certayn compylacions in breue wordes . And commaunded hys .ij. sones that were maistres of sciences that they shuld shewe It generally . for he sayde It was more conenable It shulde be taught to straungers able and apt to the lore than to his owne kynnesmen not dysposed to lerne. And as he ordeigned was doon and Is vsid to thys daye, and in hys lyff he shewed hit to dyuers straungers and made hem expert therin, takyng promysse of them to teche it further / It happed that a kyng of perse called dfour sent vnto the king of thysle of Thau called pylate praieng him to sende him ypocras, and he wolde yiue hym .C. kyntalles of golde, and than was the lande of grece deuyded in many kyngdoms of the Whiche somme gaf truage to the kyng of perse, And so dyd that of Thau, The Whiche bade ypocras go to the saide kyng of perse, for to hele certayn pestilences that were than in his Royaume Seyeng If he went not, It myght be to grete a danger to the Isle seyng the sayde pylate was not of power to resiste the saide kyng of perse, The Whiche ypocras answerd that he wolde neuer

goo to hele the ennemyes of grece ¶ Then habitauntis of the tolbnes where he duelledy in. saidy they hadde leuer deye thay ypocras shulde departe from hem. The saide ypocras was. Cyl vj. yere after Nabugodonosor. he made diuers bookis of phisiñ of the whiche .xxx. be hadde andy of thoos xij. the most be studyed by ordre Other bookis be also hadde of ¶ Galyens makyng. The saide ypocras was of littel stature grete hedy. crokie backedy. moche studyeng and of littell langage. andy moche lokyng dounñ to the erthe holdimg in his honde a flabotomye of munycion for latyng blood or a grene braunche prouffitable to the eyen he leuyd four score vj yeres wher of he employed. x vñ. in studye & the remenaunt in exercising of his connyngis. And here folowith dyuerse of his seyngis ¶ ouertie in sucrte is better than richesse in fere ¶ Andy saidy that the lyf is thought short. the peyne is thought longe / experience harde to come bye. andy Jugement daungerous ¶ Andy saidy the helth is not to be slowthfull in goode exercises nor to fill hys body with wynes andy metes. ¶ Andy saide it is better to amynusshe that hurteth than to encresse that helpeth ¶ Andy saidy. the herte is tourmentedy by. ij. passions that is to saye with sowle andy thought of sowle cometh the dirmes andy the fantesyes. andy of thought cometh the walkyngis andy vnrestis andy sowle is a passion of thinges past. andy thought is fere of thynges to come ¶ Andy saidy. that saule is lost that setteth hys entent vpon wordely thynges. that is to say in couetise. Andy said he that wol the lif of his saule lese hym mortifie hit & yeue it peyne in thys wordy Andy said the

may lyke be loue bitwene, ñ. wysemen, but not bitwene, ñ. folys, alle be it that their foolyes be equall. for wyt goth by order and may concorde in one sentence, but in folye is no due ordonnaunce and therfore may they neuer concorde in loue ¶ And sayd Aman ought not to swere, but yt is so, or it is not so ¶ And saide holde you content with that, that ought suffise you, and so ye shall not haue no grugging, the lesse grugge ye haue, the more ye fle fro malice and wikkednesse. withdrawe you also from synne, & sekie thende of vertues and goodnesses ¶ And saide, He that wol be free let him not coueyte that thinge, that he may not haue, for and he do he is bounde therto, and therfore yf thou wilt haue that thou desirest desire that thou mayest haue. ¶ It was asked of hym a question of euyl and vile thinges To the whiche he answerd noo thing. They asked him wherfore he spake not. He sayde that silence was the answere of suche questions ¶ And sayde, Thys worlde is to noo creature perpetuel, therfore they let noon differre or delay to doo goode thinges as longe as he may. And namely that, that he sholde wynne goode renomme therby ¶ And saide He that knoweth not trouth is rather lyke not to do it, than he that is enfourmed and taught therto ¶ And sayde Science is like a wode of a Tree, and operacion is like the braunches. and science is like a thing engendryng And operacion is like a thing engendred ¶ And saide, Take a litill of science at ones. so that thou maist kepe it and lerne more. For yf thou wylt take more at ones than thy wytte may suffise thou mayest lightely forgete all.

Pitagoras saide that it is a right blessed and a noble thing to serue god. & to sanctifie his sames tes to dispreyse the worldy, to vse Justice and of alle vertues. the moost principal is to absteyne hym from synne. And it is goody to vse fastynges & studyes and to make hym to be biloued. And it is goode to haue scie̅ce to vnderstande the trouth of thinges. and to lerne it to the men and shewe it to the women he ordeigned also predicacions and to polisshe and enourne the speche ¶ And saide the saule is perpetuel and couenable to receiue merites and peynes. he moderatedy so his mete and hys drinke that he was at noo tyme fatter nor leener than other. he was a subtil man and loued alwele to do goode to his frendes as to him self. saying the goodis of frendes ought to be comyn He made .CC. four score volumes of bookes. and was borne in the countre of Samye ¶ And said an harme not durable is better than a welthe not abiding. And that was writen both in his seale and in his girdil ¶ And said as the begynnyng of our creacion cometh of god. right so is it behoueful. that at our ende our saule retourne to him. And said if thou wilt knowe god enforce not thy self to knowe the worldly people. and said a wyse man reputeth not the worshipp of god in wordes but in dedes. And said sapience is to loue goody. and he that loueth goody doth that goody loueth And he that doth the werkis that god loueth is toward god. and he that is toward god. is nygh vnto hym And said god is not onely worshipped by the sacrifices or by other oblacions doyng vnto hym. but by the wylle and acceptable ententis ¶ And sayde he that clatereth moche

it is signe that he hath litill knowlege ¶ Andy saidy at all tymes whatsomeuer thou do, haue in thy remembraūce that gody is by the andy knowith thy thoughtes, and seeth thy dedis. Andy therfore by reason, thou oughtest to be ashamed to do amysse. ¶ Andy sayde Gody onely knowith the wyse man that dredeth him, andy merueylle not though the people knowith not the ¶ Andy saide Godyhath not in this worlde amore couenable place, than in a clene andy a pure soule. ¶ Andy saide Aman ought to speke of honest andy goody thynges, andre ellis hasteyn to them that wylle talke therof ¶ Andy sayde/grugge andre eschewe al vyle thinges aswele of the, as of other / but in especiall of thy selfe. ¶ And saide purchasse the goodes of this worlde in rightfull laudable & worshipfull manere & dispende them in like wyse ¶ Andy said kepe thy patience when thou herest lesinges, andy do thy dedis that noman may speke harme of, andy entende to the surtie of thy body, be attemprate at thy mete in thy drynke, in thy lying with women andy in all thyn other labours. ¶ Andy saide, enforce thy selfe to do soo wele that other men haue enuie at the. ¶ Andy sayde Dispende not to outrageously nor be not to scarse, so that thou be not bounde to thy tresore, haue therin attemperaunce andy mesure, whiche in all thinges is prouffytable ¶ Andre sayde. Be wakyng andy herkenyng to thy counseile. for thy nedis, for yf thou slougth it, or slepe it, hit myght cause the to be partener of thy owne deth ¶ Andy sayde meddylle the not to do eny thyng. that ought not to be doon Andy said he that is not content can not acceyne to trouth Andy sayde. he that hath no science, ought to be dysprayside

¶ And sayd the Juge that demeth not rightfully deser-
ueth grete blame. ware that thy tunge speke no vilanye
nor that thou yeue thyn eeres to here it. And said a man
ought not tenforce hym self in this worlde to make pur-
chasses nor byldyngis to serue other after hys deth . but
ought to peyne hym to wynne and to gete suche thyngis
as may prouffit him after hys deth ¶ And said . It is
bettir to aman to lye vpon the harde grownde bileuyng fer-
mely in god. than to lye in a bedy of gold puttyng doubtes
in him ¶ And said. let thy marchaundise by spirituell
and not corporell . and thenarresse and wynnyng shal
be goode. and durable ¶ And saide . he that hath pite
vpon hys owne saule fereth our lorde. ¶ And said When
thou wilt sette vpon eny man . thinke thou wolderte offen-
de the yf thou were set vpon ¶ And said dispose thy saule
to receyue alle goode and couenable thynges ¶ And said
sette a syde the vanytes of thys worldy . for they lette and
empesche thy reason ¶ And said. thou oughtest not to
slepe eny nyght . til thou hast remembred and considered
they dedes of the day past . ¶ And yf thou haue wel don
be glade & Joyos therfore. and thanke god ther of. And
yf thou hast erred and don a mysse . repente the ther of
and aske forgeuenesse and pardon of god . and in
so doyng . thou mayest opteyne vnto hys grace ¶ And
sayde . When thou shalt begynne eny werke . pray god
of helpe to bringe yt to a goody conclusion ¶ And
sayde yf thou haue haunted eny felolle . and se hys com-
panye is not couenable vnto the . spare it . and yet dele so
that he be not after thin ennemy . proue euery man by his

dedis, and not by hys wordis. for thou shalt fynde many of euyll werkis, and goode wordes ¶ And sayde, A man may not refrayne hym from doyng amysse, but whan he hath trespassed, let him be ware to fall eny more in that erroure. And saide, Wyne is ennemye to the soule in takyng of it outrageously, and is like settyng fyre to fyre. And sayde, a seruaunt ought to be obeissant vnto his lorde, but not so absolutely that he lese therby alle his libertie & fraunchise ¶ And saide, It is more couenable for a man to suffre deth, than to put his soule in perpetuel derknes. And sayde, Lette not to doo goode dedis, though they be not pleasaunt to the worlde ¶ And saide, dele alwaye so to thy power, that thy soule may stande in goode and noble state Whatsomeuer falle of thy body ¶ And sayde, A clene and pure soule hath no delyte in wordely thynges, ¶ And sayde, go not the pathes that thou maist gete hatered by And sayde, thou oughtest to wynne frendis, for the mayntenynyng of thyn astate, and do not thoo thynges that thou coueitest, but that thou oughtest to do, and take hede Whan thou shalt speke, and whan thou shuld holde thy peace

¶ And sayde, he refreyneth him from couetise that letteth not to spende hys goode for his frendes ¶ And sayde, put alle couetise from the, and than shalt thou apperceyue trouth. ¶ And saide, He is not verey pacient that sufferyth but as moche as he may. But he is presentely pacient, that suffereth ouer his power. ¶ And sayde Pytagoras, Right as a leche ys not reputed nor taken for goode nor connyng that heleth other, and can not hele him selfe, right so ys he noo goode gouernour that commandeth

other to eschewe vices. and nether can nor wyll leue them hym selfe. ¶ And sayd the worlde varieth nowe with the and nowe ayenst the, If it be with the, thynke to do wele, & yf it be ayenst the, take it paciently ¶ And saide many harmes cõme to beestes, by cause they be domme. and vnto men through their owne speche ¶ And saide. harde it is to greue him that can absteyne him from. iiii. thinges that is to witte hastynesse, wilfulle frowardenesse. pride. and slowthe. for hastynesse causith repentaunce. wilfulle frowardenesse causeth losses. pryde causeth hatered. and slowth causeth dispreysing. The salle a man right nobly and richely arrayed, whiche hadde vyle and foule wordes To whom he sayde. Other speke after thyn arraye. or lete thyn arraye be after thy wordes. The lyng than of Ceall desired hym to dwelle with hym To whom he saide. thy werkes and thy demeanynges be contrarye to thy prouffyt And thyn office is not wele executed. for thou distroyest the fundement of thy feyth. Wherfore I wol not dwelle with the, for the physicion. Is not sure. for amonges hys paciētis, he may take sekenesse ¶ And sayde. If thou wyle that thy childeren or thy seruantes do no falbes thou desyreste a thyng vnnaturall ¶ And sayde. The soule that is in the company of goode peple is in delectacion and Joye And when it is amonge euyl It is in sorowe and heuynesse. ¶ And sayd. The wyseman thenketh on the wele of his soule as attentyuely as other attēde to the wele of theyr bodyes ¶ And saide, take frendship of hem that thou seest folowe trouth, & thinke or thou werke. And saide right as a physicion can not hele hys pacient wythoute he telle hym the

trouth of hys diſeaſe. right ſo may not a man be wele counſeylled of hys frende without he telle hym the playneſſe of hys cauſe ¶ Andy ſaide many ennemytees grow wey for faulte of truſt bet wix parties, andy truſt cauſeth ofter many harmes ¶ Andy whan pytagoras ſat in hys cheyre he vſed in ſhewyng his doctrines to ſaye. meſure your pathes and go the right weye. & ſo ſhal ye go ſurely Attempre you from couetiſe, andy your goode aſtate ſhall dure. vſe Juſtice, andy ye ſhal be bylowed andy dredde. kepe nat your body in grete delectacions for and ye ſo do ye ſhal not con ſuſteyne the aduerſites that myght falle vnto you. ¶ Andy he ſaide an olde man that was ſhamefaſt to ſpeke. to whom he ſayde Saience is bettir in age than in youth. ¶ Andy ſayde ¶. If thou wylt diſpreyſe hym. that thou hateſt. ſhewe not that thou art hys ennemye Andy ſaide. a goode kyng or a prince ought to thinke diligenteli to the ſtate andy guydyng of hys lande. andy ought to ouerſee hyt as often as a goode gardyner doth his garden ¶ Andy ſaide hyt behoueth a kyng to yeue exemple him ſelf to kepe his lawes/and ſe that his next kynneſmen and frendes do ſo after him and it appurteneth not to a kyng to be prowde nor to do after hys owne wil only nor to ride couertely / nor in noo derke nyght but gladely ſhewe him ſelf open faced a mongis his people and cõueyently be conuerſant amongis them without ouer moche familyarite. ¶ Andy whan a kyng or a prince ſhal go to his reſt. that he ſe ther be goode wache. andy yf thy faylle theryn that he punyſſhe them wele/ andy to be ware to ete the mete that a Jalous woman yeueth hym or eny other

ſuſpect perſone. ¶ Andy ſayde. the vertu diſpoſedy man re-membreth, but hys ſynnes, andy the euyll diſpoſedy hath mynde, but on hys vertues Jt fortunedy his wyff was deceſſedy in a fere countre, andy ſom axedy hym Jf there were eny dyfference to dye in their propre lande or ellis fere frō thens. He anſuerdy. Wherſomeuer one dye, the weye to the other worldy is alle like. ¶ And ſayd to a yong man that wolde not lerne in his youthe Jf thou wolle not take peyne to lerne thou ſhalt haue the peyne to be lewde. andy vnconuenyng. Andy ſaide gody loueth thoos that be diſobeiſſant to euyll temptacions ¶ Andy ſaide, good prayer is one of the beſte thinges a man may preſent to gody, & yf thou axe him eny boon lete thy werkys be agreable vnto hym

Diogenes otherwyſe calledy dogly by cauſe he hadde ſom condicions of a dogge, andy he was the wyſeſt man that was in hys dayes. He diſpraiſedy grete ly the worlde, andy lay in a tonne, Whiche he tourneddy for his auantage from the ſonne Andy the wynde, as it pleaſedy hym, andy therin he reſtedy whanſomeuer the nyght fill vpon him, He ete whanſomeuer he was hungereddy where it by day or by nyght in the ſtrete or ellis where wythouten eny ſhame therof. ¶ Andy was content wyth .v. gounes of wollen cloth in the yere. ¶ Andy ſo he leuydy andy gouuernedy him ſelf till his dethe ¶ Somme axedy him Why he was calledy dogly, he ſayde be cauſe J barke vpon the fooles andy fawne vpon the wyſemen. ¶ Alexandre the grete cam vnto hym of whom he toke litle regarde. he axedy hym Why he ſette ſo litil by hym. ſeyng that he was ſo myghty a kyng and hadde noo neceſſite, he anſuerd J haue noght to

to nor sette by him that is bondeman to my thrall. Why qdy Alexsandre. ayn I so than/ye said diogenes. for I am lord andy maistre to al couetise. and holde her vnder my fete as my thrall andy couetise is thy maistresse, andy thou art bounde vnto her. and so art thou bounde to my thrall Than saydy alexsandre. yf thou wylt axe me eny thyngy of thys worlde I wol yeue it the Dyogenes answerd. Why shulde I axe the eny thing. While I am richer than thou art. for that litril that I haue contenteth me bettir than all the gre/ te quantite that thou hast satisfieth the. I pray the stande out of my light. andy take not from me that. that thou maist not yeue me. Wele qdy alexsandir. Who shal kery the Than thou art dedy He answerdy. he that wol not suffre the stenche of my carcyn aboue the erthe ¶ Andy the sayde dio/ genes said he is not parfitely goode. that dethe but onely absteyne him from euil dedis. he salle a long man of good andy vertuouse disposicion. Whiche was euil visagedy. to whom he saide the goodenesse and vertues that he in the yeue beaute in thy face Andy som axedy him Whan it was tyme a man to ete He saide Whan he hadde apetite and mete. and if he hadde noon/ Whan he myght gete it ¶ Andy saidy it is goode a man kepe hym from the gyle of his ennemy. And the enuie of his frende ¶ And saidy right as a man appe teth greter in a myst than in a clere wedir right so apereth more his vice in his ire than in his pacience ¶ Andy saidy to alexsandre thinke not thou art the more worthy for thy beaute. tresour and riche araye/ but onely for thy liberalite andy goodenesse. ¶ Andy saydy When thou dispreyseste a vice in another man. loke that thou vse hyl not thy self

Andy sayde Whan thou seest a dogge leue his maistre, & folo we the Dryue hym awaye, for right so Whil he leue the to go to another. He sawe aman that prayed god to yeue hym sapience, To whom he sayde thy petycion auayleth not, Without first thou payne thy self to lerne it. Andy said. of alle vertues of humanite, the grete quantite therof is the bettir saue of Wordes Andy said it is not honest to yeue prayse to a man of a thing that he hath not deserued He sawe a peyntour that was Waxe a physicion. to Whom he said thou nowbest that men myght se at the eye, the faultes that thou didst in thy crafte. but nowe they may not be preserued for they ar hidde vnther the erthe. Andy he sawe right a faire persone, Whiche was a foole. and than he sayde. ther is a fayre house. and right an euyll hoste herbowred therin ¶ He sawe also a foole sitte in a Wyndowe. Andy he sayde. Ther sittith a stone vpon a stone. ¶ One axed hym What was loue He sayde. It was A sekenesse that grewe of Idelnesse and for lakke of vertuouse exercise. ¶ One axed hym What was richesse He sayde Abstenynge from couetise ¶ The sayde. Dyogenes was in a season sek. and his frendis cam to vysite him. Seynge nowe ye nat. for your sekenesses come but of goddis Wylle. He answerde Therfore am I the more aferde. ¶ He sawe an olde man that dyede his heres ¶ To Whom he sayde ¶ Thou maiste Wel hyde thy Whyte heres. but nat thyn age ¶ Andy sayde. It is more behoffull. thou goo to the leche. Than the leche to the. Andy semblably I seye it of the leche of the soule. ¶ Andy sayde. Dyogenes If thou Wylt correcte eny man shewe it not by Violence. But as the

ſurgyen doth to the ſeke. that is to ſaye ſoftely and pacient ly but and thou wilt correcte thy ſelf. diſpoſe the as the hurt man doth to the leche. It was axed hym howe a man myght kepe hym from ire. he anſwered y aman ought alle waye to haue in remẽbrance that he can not at all tymes be ſerued but ſometyme ſhalbe feyñ to do ſeruice. and alſo he ſhal not be alweye obeyde but at ſumtyme he muſt obeye. and he ſhal not at alle tymes be ſuffered in his wylle but at ſumtyme he muſt ſuffre hauyng thys in his mynde. it ſhulde appeaſe hys Ire ¶ And ther come ageſter a fore Alexandre ſittyng at his dyner. whiche prãiſed hym outrageoſely. and diuerſe herkened gretely ther to. the ſaid dyogenes began to ete faſter than before. ſom axed hym why he herkened not the feyre ſeyngis of the geſter / he anſwerd. I de more prouffitably than to herken leſyngys what is ſuche prayſing worth. whan he is neuer the better therfore ¶ And ſaide yf thou talkie wyth a ſtraunger ſeke not to moche. til thou haue firſt made compariſon by twene the connyng of his ſcience and thyn. and yf thou fynde thyn better than hys / ſpeke the boldelier and ellis holde thy peace and lerne at hym ¶ Dyuers dylicious perſones blamed hym of hys maniere of leuyng and he ſaid. it lieth wele in my power yf me lyſt to lyue after your guiſe / but it is nat in your power to lyue after my maner ¶ And it was tolde hym that certayn perſones hadde ſaide euyll of hym in hys abſence / he anſwered it ſhal not hurte me though a man ſtrike at me and touche me not. ¶ And ſayd. it is a churliſſh condicion to anſwere diſhoneſtely / and a noble condicion to anſwere

pacyently. ¶ Andy sayde, Ther is no grete: tresour than Discreacion and wytte, Nor greter pouerte than Ignoraūce Nor better frendeship than goode condicions, nor lytterc gupde than Js goode fortune. ¶ Ande sayde, Selic; nesse Js the pryson of the body. Ande sowlle Js the prison of thy soule. ¶ Ther was Aman of grete byrthe that re buked hym. To whom he sayde / My blode ande linage is enhaunsede by me. ande thyn Js hurte ande lowed by the ¶ The sayde. Dyogenes was of lytill: speche ¶ And one asked hym Why he spake nod more. He: answered The: was grete vertue in Amannys ceres ¶ The: was aman sayde hym grete vylanye to whom he sayde No worde One asked hym Why he answerde not. ¶ He sayde J coude do hym no greter dysworshyp than he doth hym selfe. For he hath contrybuedy blame vnto him that hath not deserued it. ¶ One askedy hym. Holw he shulde trouble hys en: nemyes. He answeredy. Enforce thy self to be vertuous andy goode. ¶ Andy Jf thou wilt. that thy goodnesse appere grete vnto straungers, Repute them thy self to be litylle ¶ Andy sayde. Jf thou yeue power to thy wyff one ly to trede vpon thy foote on the mowlle she wolde trede vpon thy hede, ¶ Andy sayde Company of women Js an harme that can not be escheuedy ¶ Andy sayde He that doth goody for the goodenesse of hyt onely, ought not to drede byfore whom he doth hit nor for the praysing ne blame ther of. One askedy him What he shulde knowe his frende he saidy in necessite for in prosperite euery man is frendly Ther was another man said vilanye vnto hym wher at he tolde non angre Jt was askedy hym Why he was so pacient

he aunswerd other hath he said soth or lied yf he haue said trouth I ought not to be angry. and yet lesse if he haue lied he salle aman clatez so muche that ther cowde noo body make hym holde his peas to whom he saide. frende thou hast ij. eeres and but on tunge wherfor thou oughtest to herken double asmoche as thou spekest. he salle a faire yong man that dede grete diligence to lerne to whom he saide ye do passingly wele to make your dedis assemble your kealde.

Socrates in grekes tonge is to say. keper of Justice he was maried ayenst the custume of that cõtre whiche was that goody and vertuous people shulde be wedded to gedres / to thentent that theyr lynage myght be the better but he wedded the worst woman that was in all the lande and hadde. iij. children by her. he loued and worshipped sapience somuch that it was a grete hyndraunce to all his successours. for he wolde not suffre hys science to be writtẽ And saide that science was pure and clene. wherfore it was couenable she shulde be onely sette in mynde and corrage and not in slynnes of dede bestes nor in no suche corrupte thingis and therfore he made noo bookis nor yaue no doctrine to his disciples. but onely by wordes of discipline. and that opinion he helde of. Tumio whiche was his maister for as the saide Socrates beyng of tẽdre age axed his maister why wil ye not suffre me to write the doctrines that ye teche me Tumo aunswerd hym couetest thou more the wild bestes slynnes to be worshipped with sapience. than thengyne of man I sette the case that one mete the in the wilde feld. and aye the cõseile vpon a question. were it goody that thou shuldest saye let me go

home & ouer see my bookes first. It were more honest to gi
ue a recours to thy remembrāce and therupon briefly to de
termyne, It were so certainely sayd Socrates, wel then
retayne it wel in thy mynde. that thou shalt lerne. And
put it not in thy booke in which opinion the said Socrates
rested, he defended that no man shulde worship false goddes
but wolde that all honnour and worship shulde be referred
to the creatour of alle thynges. and for that opynyon he
was condēpned to deth by. xxx. Juges of Athenes. Whiche
ordeigned that he shulde drinke certayn poysons, wherof the
kyng of that countre was sory. but he cowd not reuoke the
sentence. he gaf him as long respit of his Jugemēt as he
myght. The said kyng hadde a ship charged with thynges
that in certayn tymes shuld be offred in the temple to the
goddes. he hadde a custume that he wolde yeue no Jugement
and especyally vpon mannes deth. till the sayde ship were
retourned to athenes/whiche was not yet com home And
vpon her cōmyng home one of Socrates felawes called
Jnclites tolde hym in the prison/that the saide ship sholde
come to the porte on the morwe or the next day. wher fore he
saide. It were good that we shulde yeue. CCCC. peces of
golde to thy kepers. that they wold leete the secretely escape
and than myghtest thou go to rome and nedest litell to
drede them of athenes. he answerd. all that I haue is not
worth four honderd. peces of gold. no said Jnclites. I
and thy frendes haue so moche whiche we woll gladely
yeue thy kepers to saue thy lyf if it plese the. to the which
socrates answerd this cyte wherin I must suffre deth. is
the naturall place of my birth wherin I must dye without

aſſetuyng onely by cauſe that I reprene hem for wynch in iuſt dedes, and for worſhippyng the falſe and layne godes and that I wolde haue them honour the true god. Wherfore I ſaye, If thyſe men of my nacion perſecute me for ſuſteynyng & ſeynge trouth. right ſo wil ſtrangers do wherſoeuer I become for I wol neuer ſpare to ſay trouth nor vſe leſinges, and certaynly thoos wolde haue leſſe mercy of me than thoos of thys towne, where in I am born. It happened that he therde aye his diſciples cam vnto him & fonde hym in pryſon, by the comaundement of the .xxx. Juges they axed hym many doutable queſtions, touchyng the ſoule, he anſwered them, as largely and as gladely as euer he dede wher of they merueylled to ſee ſo grete conſtaunce in a man ſo nygh his deth. One of his diſciples called Deman ſaid maiſtre I knowe wele. It is an harde thing to the. for to ſtelle and teche vs in the caas, that thou nowe ſtandeſt in & lakkyng of thy lore is to us a damegeous thing, for in this worlde haſt thou no felowe of good doctryne, Socrates anſwerd Spare not to enquere of me what it pleaſeth you for it is to me a grete pleaſer, they axed him queſtyons of the ſoule, whiche he anſwerd, & after they axed him of the ſtate of the worlde, and compoſicion of the Elementis whiche al ſo he anſwerd right perfundely. And he ſaide vnto them I trowe the hour of my deth approcheth nygh I wil bayne me & make me clene in thys worlde, & ſey myn oriſons to thentent that I ſhall haue no payne after my deth wherfore I pray you ſpare me for a while, he entred a hous and bayned hym & ſaid his oriſons, & than called his wyf & childre en & gaue them many feir doctrines & bad them payne them

for to do goode adresse their saules to him that alle created and than cam one from the Juges to hym With poyson to drinke ¶ Andy said O socrates thinke not that I am he that maketh the to dye / for I knowe thou art the best man that euer cam in thys lande but I am sent from the Juges for to sle the / & here is the cõfection that thou must drinke take it paciẽtly sithen thou maist not scape it / Socrates saidy I take it With goode hert / & knowe Wele thou art not gylty therof / & so drinke it Andy Whan his frendes salle that they made greete Wepings & lamentacion Wherof he blamedy them seyings I haue sent a Waye the Women by cause they shuldy not do as ye do / he Went alitil from them & saide O gody haue mercy vpon me / & anone his sinewes shranke his fete Wexed colde / & than he leide him down / one of his disaples tooke a bodekyn & prikked him in his fete / and axed hym If he felt eny thing . And he saide naye / than he prikkedy him in his thyghes / andy axedy him if he felt it / he saydy naye Anone the colde strake vp vnto his sydes than socrates saide Whan the cold cometh to my hert I must nedis dye Than saide Inclites O dere maistre Welle of sapience and of science correct and teche vs yet / While thy speche lasteth to Whom he said I can noy other Wiese sirre you nolle dye ngy than I haue doy afore in my lyf . the said Inclites saide syr comaunde me What thyngy ye Wil . he answered noo thyngy . audy lift vp his eyen to the skye seyngy I present my solle to the maker of alle the Worlde andy so dyedy ¶ The saydy socrates hadde . xij . M . disaples andy disaples of his disaples . ¶ Andy in hys lyf he ruysedy that men shulde be guydedy after . thre ordres that is to saye in

Clergie, in knyghthode & in commones, and ordeigned the clergie aboue the knyghthode. the knyghthode aboue the peple and that the clergie shulde pray for the knyghthode and the peple, the knyghthode sholde defende the clergie & the peple. the
on people to labour for the clergie and the knyghthode ¶ The sayde socrates was of rede colour, & of competent stature hore heded, and wele faced, demure of speche, a grete studyer and loker vpon the erthe. and whan he spake he wagged his litil fynger, he lyued four score. ij. yeres, & was wrytten in his seale, patience & goody byleue in gody maketh a man victorious, And was wrytten in his girdel, hauing respect and consideracion to thende of euery thing causeth the saluacion of the soule & of the body, he establisshed lawes whiche were sent into the Eest, west, South, & North, and all was gouerned by them. ¶ And said the first thing that thou shuld fire thy wyl in is to kepe dyuyne Justice & to applye thy wil to the same, and not to do sacrefices nor no iniuste thinges nor to swere no false othes, And said, right as a man is heled of his seknesse, by vertue of a medycine, right so is an euyll man heled of his malice by vertue of the lawe ¶ And said to his disciples I am a tilman, and vertues ben the sedes, and study is the water that moisteth them ¶ Wherfore yf the sedes be not clene. nor the water sufficient, What someuer he sowen profiteth litil And said one ought to mercuile at him that forgeteth the perpetuall goodenesse of the other worlde, for the goodes of this worlde that is not durable ¶ And said, the wele disposed soule loueth to do wele. and the euyl disposed soule loueth to do harme And said the goode soule graffeth godenesse and

the fruyt ther of is saluacion And the euil dispoſedy gras
feth vices, andy the fruyt therof is dãpnacion. And said
the goode saule is knowen by that she receyued gladly
trouth & the euil saule by that she receyueth gladly lesinges
¶ Andy saide that when a persone dowteth in dowtefull
thingis and is stedfast in thoos that ben open and euident
to the eye, it is signe that he is of good vnderstandingy
¶ Andy saidy that the saules of them that ben good, ben
sorowfull of the werkis of them that ben euill ¶ And said
the man that folowyth couetise leseth him self endeleſly, &
at the last is al dishonoured And who that hates it geteth
ynough, & at the ende is right wele worshipped Andy saidy
that the goode saule saueth him self. & other ben sauedy by
him ¶ Andy saidy the saule knoweth all thinges & than
he that knoweth his saule, knowyth euery thingy. & he that
knoweth not his saule, knoweth noo thingy Andy said he
that is keytif to him self, he is more keytif to another & he
that is liberall to him self is comonely liberall to another
¶ Andy saidy litil techingy suffiseth to the goode saule, & to
the euill saule moche techingy may not a vaile Andy saide
that. vj. maner of men be that neuer be out of angre, that
is to witte, the first is he that may not forgete his trouble
the. ij. an envious man that dwellith with folkis nedy
enrichyd. the. iij. he that dwelleth in a place. where another
hath thriuen & he can finde no prouffit there. the. iiij. a rich
man fallen in pouerte. the. v. he that enforceth him self to
com to the state that is not bylongingy to him to haue And
the. vj. he that hath dwellith with a wyeseman, andy hath
noo thingy lernedy of hym. Andy saidy who so payneth hym

self to shewe doctryne to a man of euyll courage, resembleth to him, that will maistrie a strong horse/ Whiche if he yeue him not a strong bitte with a corbe, he shal neuer con gouerne him And sayde to moche hauntyng felisship engēdreth no grete loue betwene them/ & absteynyng frō them causeth ennemytees, & than it is best to dele therin moderately And said he that doth goode is better than the goode. & he that doth euill, is worse than the euill ¶ And sayde science is had by diligence of men, but discreacion cometh of god And said Wysdom is the leche of the lame, & money is the sekenesse & When the leche may not hele him self, howe shulde he hele a nother And sayde thou maist not be perfyttely good if thou hatest thyn ennemy, What shalt thou be than if thou hatest thy frende. And said this worlde may be likened to a bay ful of thistles in a manere hidde, Wher a man is pryuily that ētreth in it, & if he aspie them he wol be ware of it, & said he that loueth the worlde, hath but labour, & he that hateth it hath rest ¶ And sayde he is right simple that is certayn to departe from this worlde, & besieth him to make in hit his buildings ¶ And said thys worlde is like a light brēning fyre, Wherof a litil is goode to kyndylle his light to shewe him the wey, & he that taketh to moche therof may lightely brenne him self with all ¶ And said he that setteth all his mynde in this worlde leseth his soule, & he that thinketh on his soule hateth this worlde And said he that loueth thys worlde may not fayle to fall in one of these. ij. inconuemencies or both, that is to say, other to displease our lord god or elles to be enuied at of myghtier men then he is And said a man that seketh to haue ennemyes seketh his distructiō &

he that hath many enuyers & ennemyes is in the danger of euil fortune ¶ Andy saide this worlde is but a passage in to the other worlde, andy ther fore, he that purueieth him of thingis necessarie, for that passage, is the surer for al pills ¶ Andy saide trouble not thy self gretly, with wordely acquisicions, but resemble the birdes of the skye whiche in the mornyng seke but their refectiō for that day & semblaby the wilde bestes that cōme oute of the monteynes for to seke their fode, andy at nyght repeire home ayen ¶ Andy sayd the errour is knowen in the ende to be euill and that that is goode is the more clerly seen after, ther by Plato toke upon him to go in a voyage and desired to knowe of Socrates howe he shuld gouerne him self ther in andy he saide dowbte the of thoos, that thou knowest, & beware of thoos that thou knowes not, & go not by nyght, ete noon herbes that thou knowest not, & loke that thou kepe the high weye, though it be the lenger entende not to chastise him that is out of alle reason, for thou shalt make hym ther by thin enemy Andy sayde lye not with a woman without necessite constrayn the ¶ Andy saide two thynges be laudable that is for to saye, lalke andy sapience, lalke kepeth right wysnysse, andy sapience causith goody condicions. Socrates accompanied him self with a Riche man, andy they mette theues in an hygh waye, the Riche man saidy It were daūgerous to me if they knowe me ¶ Andy socrates saidy It were the better for me, If y were knowen by them ¶ Andy saidy a wyse man ought to vse hys dayes in one of these two maneres that is to seye. in that that may cause hym to haue Joye in thys worldy andy in the other. or in that, that

may cause him to haue goode name in this worlde And sai
de this worlde is delectacion of an houre, & sorowe of many
daies, & the other worlde is grete reste & long ioye And said
Whosomeuer teche the one worde of sapience doth the more
goode, than if he gafe the of his golde, And saide swere not
by our lorde, for no maner of lucre al be it thy cause be true
for som wol thinke thou forswerest thy self And said take
hede howe thou yeuest thy yeftes, for som siple folkes yeue to
the vnnedy, & refuse hit to thoos that haue nede And sayd
If thou wilt wynne a frende speke goody of him for goode
speche engendreth loue, & euill speche engendreth hatredy
And said a kyng ought to put from him al euil disposed
psones for the hazme that they of his cõpanye do is reputed
his dede, And sayd he that ereth & knoweth hit, & after re-
penteth him therof hath deseruid pardon And sayd he that
medleth to correct euery man causeth the mooste part to hate
him. And said to a man that hadde reproued his linage
If I be the worse for my linage as thou sayest thy linage
is the worse for the ye And said he that seketh the delices of
this worlde is like vnto him that seketh to drink zarab wē
nyng it were water & renneth to drinke it till he be wery, &
When he cometh to hit, he findeth no thing & than he is more
thristy than he was before, for zarab is a myst in a mede wh
Whiche at somtime by reflection of the sõne semeth a water
& is none in dede And said a man hath neuer perfyte reste
& ioye in thys worldy, for he can not al waye persewere in
delectacion & possesse his wynning & oft hath trouble & ang-
Wysshe, as wele forlosse of his frendis as otherwyse. And
sayd the loue of thys worldy stoppeth mannes eres, from

hering sapience, & blynsildeth the eyen from seing trouth. & hit causeth also a man to be enuied & kepeth him from doyng goode dedis And saide he that loueth & vseth trouth hath moo & greter seruauntis than a kyng And saide he is not free that byndeth him to another And saide affer; me no thing, til thou knowe the trouth nor do no thyng but it be couenable nor begīne no thing, but yf thou se howe to bringe it to goode conclusion, Ther was a riche man saide to him, O socrates why art thou so pure, To whom he answerde If thou knowest what is pouerte. thou woldeste haue more sorowe of thy pouerte than of myn And saide It is a greete merueile to se a wyseman angry. And said the deth is a thing that may not be eschewed & ther ought none to drede hit/but suche as haue comitted greete inquite and doy litil iustice, wherfore they shulde drede dampnacion for their demerites after their deth And said goode deth is not to be dispised, but to be magnified & preysed for it makith trāsmutacion from the worlde of vnclennesse and shame to the worlde of worship. from the worlde not durable to the worlde perpetuel. from the worlde of folie and vanites to the worlde of sapience reason and trouth And fro the worlde of traueile and peyne to the worlde of consolacion and reste And said, It is merueile of him that wolweth to dye, and doth thinges contrari to his saluacion And said. deth is lyffe to him that knoweth to haue ioye after it And said he that liueth wele shal dye wele And said better it is worshipfull deth than shamefull lyfe And said deth is the rest of couetous people for the lenger they lyue the more multiplie their couetises. & so deth is they

more ꝺouꝛable for them, than lyf, for the ꝺeth of euil people is the welle and ſurete of the goode Becauſe they ſhall do nomore ſynne nor hurt to the people And ſaiꝺ the lyf Jugeth inꝺeꝛectely amongis the ꝺeꝺ // And ſaiꝺ, one ought not to wepe for him that is ſlayne with out cauſe, but for him that hath ſlayne him, for he that ſleeth vniuſtely, dampneth him ſelf. // And ſaiꝺ he that ꝺꝛeꝺeth eny thing, ought to his power to be ware therof Alſo he that ꝺoubteth to haue peines for his ſynnes after his ꝺeth ought ſo to ꝺele, that he may eſcheue that parell // And ſaiꝺ whan thou wolt do eny thing loke for what occaſion hit is And if thou ſeeſt the ende thewof goode, haſte the concluſion, and ellis reſiſte thy wil // And ſaiꝺe bettir is to aman to liue harde, than to borowe of him that reputeth his litil lones & yeftes to be greete & without cauſe wol thinke aman to be in his ꝺanger // And ſaiꝺe take in no preiſyng the lone or yeft of him that hath diſworſhipped the for the diſhonour & ſhame therof is more than the wynning He loued alwey to lerne, wherof ſom rebuked him, to whom he ſaiꝺ, the greteſt ſhame, that can come to an olde man is to be ignorãt, he fõ de a yong man that hadde foliſſhly ſpent & waſted his ſubſtãce & was brought to ſuche pouerte, that he was feyn to ete olyues, to whom he ſaiꝺe if the olyues hadde be as goode to the at the begynnyng, as they be nowe, thou ſhuldeſt haue hadde yet largely of thy goodes // And ſaiꝺe ther is noo diffꝛence bitwix agreete teller of tydyngis, and a lyer // And ſaiꝺ the nobleſt thing that childꝛen may lerne is ſcience, for therby they eſchewe to do euill werkis // And ſaiꝺ the greteſt wynnyng that aman may haue, is to get

a true frēde, he herde a man say that one was surer in kepinge his tunge, than in moche speking, for in moche lāgage one may lightli erre. To whom he said one ought not to vnder stande that in them that speke seelde. And said the proffit of silence is lesse than the prouffit of speche, & the harme of spe che is more, than the harme of silence. And saide one may knowe a wyseman by harkēyng & holding his tūge, & amā may knowe a fole by his moche clateryng And said he that wol not holde his peas til he be cōstreyned is to blame & he that wil holde his peas til he be boden speke is to be preysed And said Jt is an ignorant thinge to dispute in thinges that may not be vnderstande. & saide the meane is best in all thinges And said moche rēnyng maketh moche ver: rinesse. & saide if the witte of a man ouer maistre not his frailte, he shal sone be ouercome & brought to nought And said he is alweest that can not discerne the good frō the euill And said he is a good frēde that doth the good, & a myghty frēde, that defendeth the from harme, he wrote vnto a king re conforting him whan his sone was dede in this maner, god made this worlde an hous of dēctacion & reward & the trou bles in this worlde causen remuneracion in the other And said no man ought to repute him self wyse And said this worlde yeueth exemple to thoos that abyde by thaim þ depart And said the losse of some is lernīg to other. And said he that trusteth in this worlde is deceiued, & he that is suspeti ous is in grete sorwe One of his disciples gafe him a gyf te & he was troubled with al Jt was axed him why he refu sed it nat he said the receyuing of this gifte hath procured his worshipe & put me in his dāger And said he to thy fader

andy to thy moder, as thou wilt thy childrey ben to the ¶ Andy saide be not to angry nor to wrathfull for that is the werke of a fole ¶ Andy said one ought to haue shame to spe ke that he hath shame to do ¶ And saide refrayne the from vices in thy youth & it shalbe the feirest garment, that thou maiest were ¶ Andy saide gouerne the so to thy power, that noman say harme of the, albe it, it were lesynges, for all men knowe not the trouth, & yet they haue eeres, plato defi: red him to answere in .iij. thingis & he wold be his disciple the first was what maner of men one ought to haue moost pite of. the .ij. wher fore som menmis wirkis prue not, the iij. howe aman shulde do to haue retribucione of our lord The first he auswered that aman ought to haue pite in .iij wieses that is to seye of a good man in the hãdis of a shrewe for he hath ther but al sorowe, & of a wieseman in the gouer naũce of a foole which is to him grete heuynesse & a liberal mã in the subiection of a kaytif for he hath therby grete tri bulacio The ij. their werkis prue nat that haue goode cõn seil, & werke not ther after, & haue richesse & wil not dispen de hit for their nede The .iij. is the goode retribucion, that o: ne receyueth of our lord god cõmeth to be entierly obeissãt vnto hym, & absteine him from synne. & When plato was thus answered, he becam his disciple al his lyf ¶ And the sai de socrates seide dispreise thy bodeli deth & it shalbe the lyf of thy saule, folowe Justice & thou shalt be saued. ¶ And said a wieseman resteth & deliteth him when he findeth trouth ¶ And saide a wieseman ought to speke with an ignorãt as the phi: sicien doth with his pacient ¶ Andy saide he that taketh his pleasance in thys world must nedis falle in one of these. ij

cauſes that is to ſay other to lakke, that he coueteth or to le-
ſe that he hath wonne with grete payne. And ſaid to one
of his diſciples. ſuffiſe the to ete that wille take away thy
hungere. & drynckie that wil ſtanche thy thurſt remẽbring
wele thy ſoule. & folowe goode werkis, lerne ſapience of the
mooſt wyſemen that be in thy dayes, eſcheue the gynnes that
women ſet to take men with al, for they be hinderers of ſapy-
ence, And ſaid he that loueth this world is like to him, that
entreth in to the ſee for if he eſcape the perels of the ſame
mẽ wol ſeye he is fortunat. & if he be periſſhed they wol ſey he
is wilfully diſceyued? And ſaid man hath power ouer his
wordis' til they be ſpokẽ. & whan he hath ones vttered them
he hath no power ouer hem. And ſaide he that hath no power
to refreyne his tonge hath no myght to reſiſt all his other
delectaciõs, And ſaid ſilence & ſpeche is goode in diuers wy
ſes & places And ſaid if a man be moche herde ſpeke, one
may knowe if he be diſcrete or not & if he holde his peas or
ſpeke litil' one wil the rather deme he be wyſe And ſayd
whan a man ſpeketh he ought to conſidere what he wil ſeye
for better it is he cõſidere, than another ſhold. And ſaid to
one of his diſciples whan thou wilt ſpeke, ſpeke curteiſely
or hold thy peas, and ſaid he that holdeth his peas or ſpeketh
litil lerneth atte ſpeche of other, & if he ſpeke, other lerne at
his wordes One axed him what was a goode purchaſſe. he
anſuerd that/that groweth in the ſpẽding therof. And ſaid
drõkenſhip vndoth amã/& ſaid one ought not to axe cõſei
le of him þ hath his herte al ſette to the world for his aduis
ſhalbe but after his pleaſãce, & ſaid good cõſeil ſtreweth of
ten the ende of the werke, there was a womã þ called him old

andy ſaid his face was right ſouke To whom he anſwerdy thou art ſo derke & ſo troublous amyrour that my healthe can not be perceyued therin // Andy ſaid he is diſcrete that kepeth well his ſecretes, & he is not wyſe that diſcouers them And ſaid aman ought to kepe ſecrete that he is deſired to kepe, & he is more to prise that kepeth that thingy ſecrete Whiche he is not deſirdth to kepe // Andy ſaid if thou can not kepe thyn owñ ſecretes, moche leſſe woll he kepe hit, to whom thou haſt told hit to. one axed hym why a wieſe man wil deſire to haue counſaile. he ſeyde leſte his wyll be in eny wyſe medledy with his witte // Andy ſaidy he that is of goody condicion is of good and ſure lyf, and is beloued of good peple andy he that is of euill condicions is euyn the cõtrary. Andy ſaide to one of his diſciples, truſte not thys worlde. for it paieth neuer that it promitteth // Andy ſaid aauſtume you to be content with litil. for ye ſhal fynde hit for the beſt. andy that ſhall come vnto you, repute it not for litil, for it may encreſſe, & multiplie, but ſeke to wynne frendes in very loue ſhewyng them noo ſigne of hate. and one axed him what differẽce was betweene trouth and leſingis, he ſaidy as moche as is betweene the eere andy the eye // Andy ſaid he that deſirdth to haue more than ſuffiſauce hath that proffiteth him noo thyng // Andy ſaidy to one of his diſciples, truſt not in the tyme. for it faileth Incõtinẽt to him that truſtith ther to // Andy ſaid ware thou be not diſceyued by thy beaute and by thy youth. nor by the helth of thy body for thende of thy helth ſhalbe ſekeneſſe. & the ende of they ſekeneſſe ſhalbe deth & thou maiſt not eſchewe the diſeaſes of this worlde, ther was neuer Joie without ſorwe

nor neuer light Without derkenesse. nor neuer rest Without labour nor assemble Without departing ¶ And̄ said. like as the fortune of thys Worlde. shal make thy reioysing vpon thin enemy right so may it make thin ennemy haue reioysing vpon the. ¶ And̄ saidy he that stablisheth, & setteth him self in couenable place, is the more sure for the perils of this Worlde ¶ And̄ saide. he that is fulfilledy With the loue of this Worlde disposeth hym to. iij. thinges, that is to saye, first to pouerte, for he shall neuer atteyn to the richesse that he desireth, Secundely, to suffre payne, thirdely to bysynesse, Without expedicion ¶ And̄ saidy telle neuer thy conseyle to him that is angry When one praieth him to kepe it secrete, One axed him What he hady Wonne by his science he saidy I am as aman sittingy on the see syde & biholding the simple folkes Wrapedy in the Walles of the see ¶ And̄ said grete fredom gwolbith by seruice, for the more one serueth the more fre he becometh, ¶ And̄ saidy. he that Wil Wynne frendes lete him loke first yf he can refrayne them from couetise, & if he can, rest than With them & ellis sone to departe And̄ saidy if thou be not couetous, thou may rest in euery place And the said socrates had many seynges ayenst Women Which is not translated. And̄ it Was axede of him to What science it Was best to sette his childe to scole, he answerde, to lerne that. that is bothe profitable in this Worlde & the other/one axed him When he begāne to be Wyse & vertuous he answerd / When first I refreined my self Wil. And̄ saide When aman is so diligent to lerne, & loueth so Wele science that he taketh non̄ lede of preysing nor dispreising for the lore therof. than is he Wyse It Was tolde him that ther hadde no

credence he yeuen to alle his wordes he answerd. so that my wordes haue be good and reasonnable J yeue no grete force who hath beleued̄ them or no/ And̄ saide. he is good in the hyest degre of goodenesse. that enforceth him to be good him self And̄ he is in the .ij. degre that enforceth hym to cause other to be good. and he that reioiseth of none of thiese ij. is to be dispreised̄/ And̄ saide. to his disciples be not desirous to haue the goode not durabll. but couette to haue that is perpetuelly good/ And̄ saide. be not inquisitif vpon other folkys lest they be inquisitif vpon the/ And̄ saidē put wit and discrecion afore the in alle thy werkes. and thou shalt be the better garnysshed̄ when thou shalt com to the execucion of the same / And̄ saide for bere not to do goode dedis all be it they be vnknowen There was one dispreysed his face, to whom he saide it was not in my power to make my face. and therfore J ought not be blamed if it be foule/ that that J haue power ouer J haue made fair and that that thou hadest power ouer thou hast soyled̄/ And̄ saidē be true vnto him that companyeth with the, and be ever trouth vnto the. and̄ thou shalt be the more sure to eschewe daūgiers And̄ sayd̄ do to other as thou woldest they shuld̄ do to the And̄ do to noon other but as thou woldest be doon to/ And̄ saide a man ought to be corrected̄ by experience and̄ taught by the mutacion of this worlde And̄ saidē he is liberall that hath grater delectacion to haue good renoume than money / And̄ saide pacience is a strong castell. and hastynesse engendreth repentaunce / And̄ saidē honour is the fruyte of trouth, and̄ for thy trouth thy frendes shal worshipp the And̄ thy goodenesse shalbe knowen not spariḡ

to do that, that shalbe prouffitable ¶ Andy saidy, it ought suffise a man to knowe andy vnderstande that, that he seeth dayli fal in this worlde for ther by he may lerne nedfe sciences, he ought to be worshipped that willeth wele to euery man, and he that wol other menns harmes putteth him self in grete perille, but the Juste man resteth in sureté ¶ Andy said he that kepeth him self wele is a grete conquerour, and he that settith so litil by him self that he thenketh not on his saule, leseth him silf, he that is pacient doth wele, andy shal not repente him, & he that holdeth his peas saueth hys dainger ¶ Andy said let thy sedes be goode workes, & thou shalt gadre flours of Joye andy of gladdenesse ¶ Andy saidy, thou shalt haue rest in the companye of a wyse man & labour in the companye of a foole ¶ Andy said to be satisfiedy with littel is worship, andy not to be satisfiedy with moche is shame ¶ Andy saidy enquere whan thou hast doon eny deffaulte, andy yf thou haue erredy correct thy self andy repent the andy aftir that repentaunce ware thou falle noo more therto, andy loke thou vaunte the not of eny of thy goode dedis ¶ Andy saide he that preiseth him that doth wele, is partener of his goode dedis ¶ Andy saidy accompanye not with him that knoweth not him self ¶ Andy saidy he is in grete reste that refrayneth him fro angre ¶ And said he is wele disposedy that can tempre his delyngy andy his speche ¶ Andy saide take noo shame to here trouth of whom so euere thou herest it, for trouth is so noble that it worshippeth thoos that prouoûce it ¶ Andy saidy that thingy that kepeth aman from shame is better than the richesse purchassedy therby. Andy saidy many moy may apperceyue fawtis

in them self. that fynde falbtis in all other. ¶ Andy sayde to a man that fledy venquisshedy from a batraille, thou doost euyll to flee from the honorable deth to the shamefull lyff ¶ Andy saidy he that erreth. or he knolle the trouth. ought the sonner to haue forgeuenesse Andy saidy moche wyne & sapience may not acorde, for they be in maner contrarious Andy said suffisaunce is a castel that kepeth wysemen frō euyll werkis. Andy said if he can not eschelle ire yet kepe it secret. Andy saide that thing that a foole leseth can neuer be recouerdy, but a wyseman can lese no thingy, There was a foole that blamed him, wherfore one of his felawes axed him leue to auenge him, to whom he said a wyseman yeueth neuer licence to do amysse ¶ And said all thinges be strēgthedy & susteinedy by Justyce, & all thinges be amunysshedy & feblisshedy by Iniustice ¶ Andy saidy all that thou doost may not be kept conseile, al be it, it be nat nedle vnderstanden it shal be knowen at somtyme. ¶ Andy said goody renomme is bettir than richesse, for richesse woll be loste andy renōme wol laste Sapiēce is a richesse that wil neuer faile nor adminysshe ¶ And said, ware the of drōkenship for the wit that is ouercome with wyne, is like the hors that casteth his maistre ¶ Andy said take hede of the guydyng of him that thou arces conseile of, if he gouerne him self euil by likelyhode, right so wil he guyde the, for be reason he ought to loue him self better than the. ¶ Andy saide be ware thou breke not the lawes that be for the cōmone prouffyt ¶ Andy saide pouertee is better than euyl goten richesse. Andy saide amā without science is like a reame without a kyng And saide a kyng ought to take none to his seruice but suche as

he hath preuedy afore goody andy true ¶ Andy saidy he that taketh al meny iy like condicion, may not make hem al his frendes ¶ And saide, committe all thy causes to god with out eny exepcion ¶ Andy said, repute not thy synnes litil nor magnifye thy goody dedis for thou shalt haue nede of them yf they were more ¶ And said to his disaples be ware of thys worlde & thinke it is a thorny busshe that thou must trede vpon ¶ And said like as thoos that be wordly wyse kepe them from entre iy the presence of their kyng by as grete reason ought they to be ware, how they ãgre them afore god that is to vnderstanden iy euery place for god is ouer all ¶ Andy said he that is longy or he be angry, is har der to appease, than he that is lightly wroth, right as the grene wode is hotter than the other when it is wel kyndelyd Ther were brought afore him certayn people whiche said dy uers Jniures to him, he answeredy, if ye haue eny other ma tere to wynne of me then thys, do it or ellis holde you: pas Ther was grater trauerse made to another man than to him wherfore ony axed him if he hady eny enuie therat he answe red if he hady more sciẽce than J. J wolde haue hadde enuie at him or ellis not Andy said. sapiẽce & goode renõme is not founde but iy goode psones wherfore they be better than the grete richesse that is founde iy fooles & euil people . & saidy thy saule ought to thinke wel, & thy body to helpe therto And said that thou oughtest kepe secret iy thy corrage dis couer it not to euery man And said ony vnto him ỹ salwe him iy a pouer clothing thys is not Socrates thus pouerly arraied that yaue the lawes to ỹ people of athẽs to whom he answerd, ỹ true lawis not mad by good arrayemẽt but by

vertue reason and scyence ¶ And sayd to his disciples Dyspreyse the deth, and semblably dede hit ¶ And sayd a wyseman ought to knowe what is his soule

Plato is by interpretacion as moche to seye as endyd or fulfilled, & was of grece, by his faders syde he was of the noble esculapius kynnerde & by his moders syde of the kinerdy of zalon that ordeigned diuers lawes, as it is aboue saide, he dwelled with socrates the space of .v. yeres, & after the deth of the sayd socrates he vnderstode that in Egipte were certayn of pytagoras disciples to whom he went, & proffyted moche in lernyng with them. he retourned then ayen to Athenes, & there he ordeigned .ñ. scoles & vsed laudable lyff, in doyng goode werkis helping & nourisshing the nedy peple And they of Athenes wold haue made him their lorde. he refused hit vtterly for as moche as he knewe them of lasse & wikked cõdicions, & knewe wele that he coude not lightly chaũge their disposicõs, & also he wyste wele if he shuld correcte them like as it appertayned they wolde serue him as they did socrates, The sayde plato lyued .lxi. yeres a man of goody discrecion. disposicion, & right pacient, & a grete yeuer of his goody to pouer men & to strangers & he had many disciples, amõge the whiche .ñ. of them after his deth . that is to witte zenocrates & Aristotiles helde the scoles. And the said Plato dide teche his sapience by allegorye, to thentent that hit shulde not be vnderstande but by wytty men, ¶ And he lerned hit of Tymeo and of socrates, he made .vj. bookis and preched and taught the peple that they shulde yeue graces and thankes to god for his goodenesse and mercy and for that

he made them all egall in so moche . that he amay neuer so mighty, his power can no more, than yf he were a pure creature, resiste ayenst deth, semblably he hade thanke gody for the witte that he hath yeuen to man. ¶ And said ymagyne no thing to be in him, but that, that is nedfull goody and couenable. And said, be not couetous vpon worldly goodes, for god hath ordeygned that we shulde haue sufficiaunce in thys worlde. And suche sufficiaunce is called Sapience, The which ye ought to haue with the drede of god. Whiche is the keye of goodenesse. Wherby ye may entre and atteyne to the goode and true richesse of this world, leuyng to do all thingy that may cause hatered and euill will, for and ye wist holde summe thinges that ye loue & preyse, ar euill and vyle, ye wolde haue them in more hatered than loue. And saide, directe and amende your self and after labour to correcte other and if ye do not ye shalbe dãpned And I telle you. the thing that hath made me moost glade. Is that I haue not sette by golde ne siluer. for if I hade gadred grete tresor I shulde haue hade many euyl thoughtes, where I haue nolde Joye & gladenesse. Whiche encresse daily in me in lernyng wysdom . And for to lete you wete, that goldy and siluer aren not goody. to be ouer moche set by ¶ Ther is summe countre that a littill yuory or vnycorne bone. Is bought for a grete somme of goldy And in other places . men take glasses bras and other suche thinges. for as moche goldy. And therfore if it were perfytely good of hit self hit shulde be egally chosen and louedy ouer alle like as sapience ys chosen and louedy in euery Cuntre. ¶ And said. Enquere and seke to

haue vertues, & ye shalbe saued praise no soule thyngis and blame no thyngy that is laudable, & trauaile you not for to wynne thynges, that shal lightly be lost, folowe after your goody predecessours arraye you with iustice and clothe you with chastite, and so ye shalbe happy, & your werkes laudey And sayde Custoume is a grete thyng. And said the wikkedy werkes dampne and distroye the good as the bitrenesse of the aloe tre distroyeth the swettenesse of the hony, And saidy. A wyseman ought not to thynk on his losses, but ought to kepe wele the remenaunt of his goody ¶ Andy saidy he that doth not for his frendis while he may. they wol leue him whan he shal haue moost nede to them ¶ Andy saidy that sapience is goody, for she can not be lost as other catalles andy wordely goodes maye And it was axed him wher by a wyse man myght be knowen, & he answerdy whan he woll not be wroth of the iniurys that ben don vnto him & reioyseth him not when men preyse hym. ¶ Andy It was axed of him/howe men might beste be vengedy of their enemyes, he answerdy for to be vertuous. andy to do goody andy noble dedes ¶ Andy saidy to his disciples. Enforce you to gete Sciences. by the whiche ye shal dyrecte your soules Andy do your part for to kepe the lawe in suche wyse that your maker may be content wyth you ¶ Andy he sawe a yong man that hady solde, the lyuelode that was com to him by successyon ¶ Andy he dispendedy it amysse in grete dynerys andy other myserable To whom he saidy the erthe eteth other men. but thy self eteste the erthe. Andy it was axedy of him. Why it is That tresour andy science may not accorde to gyder. Andy he answeredy andy saydy

that one thing, hool a cõplisshed may not be dyuided And̄y saidy that he that trustes in his fortune. And̄y is not som what besye and diligent to labour in goode werkis the goode resorted from him, as doth the awlle from the stone that it hath light vpon And̄ saidy. he that techeth goode to other and̄y doth it not him self. Is like to hym that lighteth a candell to another, and̄y goth him self darkeling And̄y saide a kyng ought not to be gretely prayssed, that reygneth onely but vpon his subiectes, but he ought to haue laude that reigneth and̄y hath lordship vpon hys ennemyes And̄y saidy. he that gadereth and̄y assembleth moche siluer ought not to be calledy riche, but he that dispendeth it worshipfully and̄y laudably. And̄y som askedy him howe one might kepe him frem nede, and̄y he answered if men be riche let hem lyue temperately, and̄y sobrely. and if they by power lete hem labour diligentely. Than som axed him of howe moche goode a man ought to be content. And̄y he answered to haue so moche as he nedeth nat to flatre nor bowulle of other ¶ And̄y saidy to his disciples, whan ye shall be weryd of studyeng, sporte you in redyng goode stories. ¶ And̄y saydy, that the wyseman ought not to coueite the richesse of hys frendes, lest he be hatedy and̄y dyspreysedy therfore ¶ And̄y saidy Alitill goody is a grete thingy yf thou be content therwith ¶ And̄y saidy. it is bettir and̄y a more couenable thing to alyng, to remembre and se to the goode gouernaunce of his people the space of aday, than for to daunce & sporte him a hole yere. And̄y sayd werkis doth by wysdom causeth knowlege of thingis & them discretely to discerne, & werkes doth by ignorãce is an vnknowlen thingy

tille trouth ſtable & ſette them in their right wey, & workis wyn by leſingis is for to diſorde goode thīges & put them out of their proper placis/ ¶And ſaide thou ſhalt neuer be paciēt whyle thou art couetous, And it was aſkedy him howe he myght haue kernedy ſo moche wyſdom, he anſuerd by cauſe I haue putte more oylle in my lampe to ſtudie by than wyn in my cuppe. And it was axedy of him what man is mooſt couenable to gouerne a towne, And he anſuerd he that can wele gouerne him ſelf, And it was alſo axed of him what man was mooſt worthy to be calledy wyſe. and he anſnerd he that taketh mooſt hede to goode conſeile and caſteth mooſt dowtes ¶And ſaidy that the veſſels of golde be prouedy and knowen by their ſowne, if they be broken or hoole. ſoo ar men prouedy and knowen by their ſpeche if they be wyſe or fooles. ¶And it was axedy him whiche be the mooſt Ignorant men in their dedis, And he ſaide ſuche as werke mooſt after their owne conſeyll, and that obeye to them ſelf, and for deffault of goode aduiſement diſpoſe hem hazdely to do wykkidy dedes And they aſkedy him who doth mooſt wrongy to him ſelf. And he saidy. he that meketh him to thoos that he ought not. ¶And ſaide the ignorant people Jugeth lightly the faireneſſe or the filth that they ſe outwarde. & the wyſeman Jugeth by that. that they ſe of mannes condicions ¶And ſaid he findeth ſapiēce that ſeketh her by the right weye. and many erre by cauſe they ſeke her vnduely and blame her without cauſe And ſaidy he that is ignorant of good ſapience. knoweth not him ſelf. & he that knoweth not him ſelf is of al ignorauntis the mooſt ignoraūt, And he is wyſe that knoweth

Ignoraunce . and he that knoweth it not is ignoraunt
¶ And said wrath ledeth shame m a kere. And said The
king resembleth to a grete ryuere gwlbyng of litil and
smale rennyng watres and therfore if he be swete the litill
shulde be swete. ¶ And if he be salt the litill shulde be salt
¶ And said be wele ware that in bataille thou truste not al
onely in thy strength dispreysing thin naturall witte for
often engin causeth victorie without might, but vnneth
may men haue victorie by strength without vse of natu-
rall polycie. And said wordes without goode effect is like
a grete watre that drowneth the pple & doth it self no prouf
fyt ¶ And said a suspection man is of euill condicions
and lyueth in sorwe ¶ And said be not wyllyng to vse
eny wordely delectacions/in to the tyme that ye se whether
witte and reason graunte ther to. And if thise two accorde
thou maiste wele and lightly knowe the faireneſſe . and
the filth therof . And in what wyse they varie. and what
difference is betwene hem ¶ And sayd. The reames
aren somtyme lost by neglygence And somtyme for vsing
to moche Idelneſſe & also by to grete trustyng in fortune.
Also whan men entende not to encrese the pple to inhabyte
the lande And also when werre lasteth long ther in And
sayd. The ende of Indygnacion is to be asshamed of him
self . ¶ And It was axed hym howe A wyseman cou-
de be troubled ¶ And he answered. Whan he is com
pelled to telle the trouth of an vnknowen thyng to him
¶ And sayd. Whan thou shalt se A man of goode
disposicion . and fulle of perfectyon . thou ought to do
after hym . for couetise is bothe weke and seke in hym

And̄y saīd, dispraise not a litill goode thing for it may encresse. And̄y saīd, blame not nor rebuke a man whan he is wroth. for than thou mayest not directe him. And̄y saīd be not glade of the euill fortune of another, for thou knowest not how the worlde may tourne ayenst the. And̄y sayd stable thy witte bothe at thy right hand̄ and̄ thy left And̄y thou shalt be fre. And̄y saīde, ther be thre thinges that doth me harme to se, that is to saye A riche man fallen in pouerte, a worshipfull man dispraised̄, and a wyseman mokked̄, and̄ scornedē by ignoraunte people. And̄y saīd̄. be not in felisship with the wikked̄ men for, noo good̄e that they can promise the. And̄ saīd̄ whan a royaume is in prosperite, Couetise is bounde to the king, & whan it is in aduersite, the kyng is bounde to couetise. And̄ said. Couete not that thy thinḡ ben hastely don̄, but desire only that they be well don̄ And̄y saīd aman ought to be better content & is more bounde to his prince, for oon fairre worde of hym than yf other hade geuen him grete giftis. And̄y saīd. the gyftes that be yeuen to the goode people, aske restrybucion & the gyftes that be yeuen to the noghty people, causen them but to aske more. And̄y saīd, the wikkidenesse folowyeth after the wikked men, and̄ dispraiseth alle goodenesse. like as the flye that setteth her vpon corrupt thinges, and̄ leueth the swete flowres. And̄y saīd̄. haste thou not to preyse eny thinḡ vnto the tyme, that thou knowest yf it be worthy, for to be prayseḍ or not. And̄y saīd̄ that a wyseman ought not to exalte hym self by force the vnconnynge but meke hym and̄ thanke god̄ that it hath pleaseḍ hym to exalte hym in grace / and̄ put peyne to

bringe hym out of his Ignorance in the waye of rightwy-
seneſſe & corteſie for if he ſhulde rebuke him ſhamefully it
ſhulde be cruelte & to īſtructe him eaſely is courteyſie And
ſaid that .ij. diſputers diſputing & arguyng . for to haue
knowleche of the trouth of a thīg, haue no cauſe to be wroth
to gidre for their queſtyon falleth to oo concluſion but & if
the one thinketh for to conquere the other , they may haue
lightely hatered to gider. for as moche as ich of them wolle
brīge his felawe to his owne entente & ſo to ſubdue his o-
pynion. And ſaid Whan thou wilt bowlle or axe eny thīg
of ony man, if it be refuſed the, thou ought to be more aſha-
med of thin aſkyng than he of his refuſe And ſaid he that
can not nor will gouerne him ſelf is not able to gouerne
many other And ſaid a wyſeman ought to aſke curteyſe
ly & mekely, & with felle wordis like as the leche that dra-
weth more blode of a man mekely & wythout noyſe than
doth the ſincerolle that pryckeith faſter & maketh more noyſe
And ſaid amā of feble courage annoyeth him lightly of
that he loueth. And ſaid enforce thy ſelf to knowe god &
drede him, & peyne the for to knowe thy ſelf & to teche other
and rather to do ſo than to buſy the in thin other daily occu-
pacions And ſaid deſire no thīg of gody, but that is
prouffitable but deſire of him the goody that is durable lo-
ue not ſimply the goode lyff here, but principally the goody
ende And ſaid he is vnhappy that cōtinueth in his malice
& thinketh not on his ende ¶ And ſaid reken not thy
gettyng in thynges that been from the, ne tary not to do
for them that haue don for the. tille they aſke the, the recom-
penſe ¶ And ſayd. He is not verey wyſe that gladeth or

wioyſed him in worldely proſperitees, and is troubled in aduerſitees ¶ Andy ſaidy the filth of worldely witte is knowen in moche ſpeche ¶ And ſaidy firſt thinke & afterward ſpeke & than execute, for thinges chaunge lightly ¶ Andy ſaid, angre the not ſodeynly, for if thou acuſtume it. it woll tourne ones to thy harmes ¶ Andy ſaidy. If thou be willing to yeue eny thing to eny nedy body. tary not till to moroulde. for thou knowleſt not what may befall to the. Andy yeue to him that may not labour ne gete his liuing. And ſaid be not wyſe onely in ſeyng. but in dedes. for the ſpeche waſteth in the worldy and the ſapience of dedis, is prouffitable in the euer laſtinge worldy. Andy ſaidy, our lordy accepteth him for noble, that doth goode werkis though he be praſible & of fewe wordes. and reputeth for cuyll the praieres & ſacrifices that ben doon by euill people ¶ Andy ſaid, If thou laboure to doo goode, thou ſhalt therfore ſuffre no peyn. for if thou haſt dilectacion to do ſynne. thy dilectacion ſhall vaniſhe and be none, and thy ſynne ſhal abide euer with the Andy ſaidy. haue in mynde the daye that thou ſhalte calledy to thy Jugemēt, & thou ſhalt here nothing & than thy clatteryng tounge ſhalbe ſtill. the thought ſhal faile the, thyn eyen ſhal be derke, and thyn humanite ſhalbe cōſumedy in to the erthe, andy thy witte ſo corrupt. that thou ſhalt haue no power to fele the ſtenche of thy body. nor howe the wormes ſhal ſuke thy woten kareyn. Alſo haue in mynde the place wher thou ſhalt goo. the lordis andy the ſeruauntis ſhal be alle like in the saydy place. andy that ther may nother frende ne foo hurt nor helpe the. ¶ Andy therfore lerne goody ſciences andy diſciplyne, for thou ſhalt not

knowe whan thy departyng out of thys worldy shalbe and yet be certayn that amongis all the yeftes of god, sapience is the mooste excellent, she yeueth goodnesse to the good peple & pardonneth to the wikkedy their wikkednesses. thinke & haue in thy mynde cõtinually that thou haste ade, & trust not in eny thingis of thys moeuaeble worldy. be wele ware that thou do no foule dedis. for no delectacion nor wimingis, & be ware that for the variable plaisaũces of thys wikked world thou lese not the ioyfull & euerlastingy blysse. ¶ Andy saide loue sapience vnderstande & herkin the wysemen, & be obeysant to thy lorde werke not but in due tyme. & yet take hede howe thou shalt do it, loke that thou say no worde vnconuenient, & be not prowde for no richesses. ne despeire the not for no euyl fortunes be wele disposedy to all peple & dispraise no man for his meknesse. ¶ Andy said that thou reputeste no vice in thy self, blame not another though he doth it. & thou ought not to desire to be preysedy of vertues that be not in the, ne do no suche thingy that thou wolde ste blame or dispraise another if he didy it. Thou must do suche thingis as ben goody & couenable though they be forbodyn the Andy saydy A wyseman ought to repute his errour grete & his good dedis litill. ¶ Andy said asolye ys to cut the bynes, & take alwey the euil branches therof & to leue wythin our self the couetises. & other wikkidnesse. Andy saide like as we kepe our self from the multitude of metes for the helth of our body We ought to by as grete reason to abstein vs from vices, for the saluacion of our soules. And said he that adeth to his gentilnesse noblesse wyth goody maners andy condicions is worthy to be prayseda ¶ Andy that he

taketh and suffiseth him onely, With the gentilnesse that to meth to him by hys kynrede, Without purchassing eny other vertues, ought not to be called good, nor to be holde noble ¶ Andy said, if thou fele thy self more true to the kyng, than other ben, and that thy wagis ben like to theires or lesse, yet thou ought not to compleyne therof, for thy ar lasting, and so ar not theires Andy said, If eny haue enuie at the, and by enuie saith euill of the, Sette not therby, and thou shalt haue peas With hym, for he seketh not but for to haue noyse With the Andy said men ought to kepe Wele their halidayes, that is to Witte principally from euill doyng. ¶ Andy said, the more that thou art exalted in high astate the more thou ought to be meke and curteise to the people to the ende, that their loue may abyde With the, yf eny thing shuld befall the. other Wyse than Wele ¶ Andy said onneth may aman kepe the loue of his frendes. if he Wol correct him rudely of his faultes ¶ Andy said a Wyseman ought for to chese goode men to be his seruauntes, like as men chese the goode grounde for to labour hit.

ARistotle by interpʒtacion in grekes tōge, is fulfilled or complete of goodenesse. Andy he Was sone to Nichomacus. the Whiche Was right connyng in fisike and a good fisicien, he Was borne in the Tolwne of Stagree. and he Was of the kinrede both by his fadirs syde, and by his modirs syde of Esculapius of the Whiche here byfor hath bemade menacon for he Was in hys tyme the moost excellent. Andy the best of al the grekes, and Whan the sayde aristotle Was. xiij. yeres of age hys fadyr put

him in the cite of Athenes that than was called the Cyte of Wysedom. and there he lerned Gramare Retorike and other bookes of poetrie. And therin he studyed. the space of. ix. yeres prouffytyng greteli therin ¶ And in thos dayes men sette moche store by the forsayde sciences and was their opynion that it was the ladore to go vp in to all other sciẽces And certayn other wyse men at the same tyme as Pytagoras and pytoras and dyuers other reputed and held the sayd sciences for no sciences and did but mocke and scorne theim, that lerned them Saying that such science as Gramare Retorik and poetrye. were not conuenable to come to eny Wysedom And that Gramare is not but for to teche the children. Poetrye but for to telle fables and to make lesynges, Retorike for to speke faire and in termes. And Whan Aristotle herde this woordes he had grete merueyle therof and was gretely agreued Wyth such as held the same opynyon. And strangth him after his power to susteyne alle maner of Gramaryens the poetes and also the Retoriciens And said pleynly that Sapience can not excuse her of the said Saiences for Reason is an Instrument of Wytte. as It appereth openly. that knowyng of eny thyng is to vse of Reason, and this prerogatiue. Whiche god hath yeuen to men is right noble and worthy. to thentente that amongis the men he shuld be holden for the mooste Noble and mooste wyse that mooste vseth reason ¶ And that better and more conenably receyueth in his herte thynges. ¶ And telleth hem in place. and tyme conenable. And for as moche as Sapyence is mooste noble of alle other thynges

ſhe ought to be declared by the beſt rayſon and conuenable maner and by the mooſt pleaſannt and ſhort wordes that can be doon without errour or letting the ſentence for if the reaſon be ſpoken imparfeitely the name of wiſdom ys loſte therby, and ſo is the ſpeker in fawte And ſo the heerers reſten in dowbte of the ſentence ¶ And after that ariſtoteles colde the ſciences abouen ſaid he lerned of plato in aplace called Epidemie Ethikes and the .iiij. ſciences theologikes, and at that tyme he was .xviij. yeres of age, and whan plato went the ſecõd tyme into Cecile, he left Ariſtotiles in his place in the ſaid towne of Epidemie, In the whiche he taught the ſciences and lerned than after the deth of plato the kyng of phelipe of macedoyne ſent for ariſtotiles whiche went to him in macedoyne and ther dwelled with him during his lyf teching contynnaly the ſaid ſciences and after the deth of kyng phelipe Reigned his ſone Alexandre the grete And whan Alexandre departed from macedoyne for to go into the Countre and region of dayſe thoo returned Ariſtotiles to athenes and there he dwelled .x. yeres ſtudyng til that he tram aſouueram clerk apreeſt accuſed him by enuie to the Citezeins telling hem that he worſhipped not their godles like as other people did at that tyme wherof ariſtotiles was aduertiſed and haſtyly departed fro Athenes and went into that towne of ſetagire where he was borne fering that they of Athenes wold haue doon to him as they dide to ſocrates if he hadde dwelled lenger with theym ¶ And he ordeined aplace in ſetagire where he helde and kept the ſcoles yeuing many goody inſtructions to the people . And occupied the tyme in goody

ordes. ¶ And ordeyned grete almesdedis to poure people. and maried many pouer children that her fadir and modir lees and he taught benygnely alle tho that wolde studye That astat or nacion that euer they, herof, and edified & bilded nelle ayen the said Cite of stagier and therm ordeigned lalles, and yaue instructions to kyngis and princis Whiche they toke and kepete right reuerentely. and after he deyde in the age of. lxiij. yeres. they of Stagire toke his bonys and right worshipfully put hem in a shryne wher they held their counseile for his grete witte, and also for the grete and feruent loue that they hadde to him, and as often tymes that they hadde ony grete matere for to haue the declaracion therof, the men Whiche were of counseile wolde go and stande as nygh the saide shryne wher the bonys were as they cowde for to haue knowlege of the trouth of their matere, and thus they did for to worship him the more and their opinyons and verey trust were for only beyng nygh the saidy shryne their wittes shulde be the clerer and their vnderstandyng, more pure and subtill ¶ And the saidy Aristotill hadde in his tyme many kynges sones that were his disciples, and he made in his dayes here an. C. bookis of the Whiche we haue nolle. xx viij. in logike. viij. in nature the booke of Ethik the booke of politik the booke of. Methafisike that is named theologike & the bookis of the Witte of grometrie, and plato rebuked him by cause that he Wrotte his sciences in bookis, to Whom he saidy in excusing him that it is athing knowen and notified vnolle. that all, tho that loueth, science ought to do nothing that shulde cause the losse of her And therfore It is goody to compose

and make bookis by the which sciēce shalbe kerned, & whan our memorie shal fayle it shalbe recouerdy by mene of boo-kis for he that hateth science shal not proffite in hit though it be so that he se the bookis & bihold hem yet shal he sette not by it, but depart wors & lesse wyse than he was a fore. & I haue made and ordeigned my bookis in suche forme that the wyse men shal lightly & aisely vnderstande hem but the ig-norannt men shal haue but litil auayle by hem ¶ And the saide Aristotiles held gladly in his hande an Instrument of the sciēce of the sterres. And saide to kyng Alexander he that hath in this worlde good & laudable name & the grace of gody ought to aske ne desire non other thing And saide thus to him, directe thy self first for yf thou be not iuste how wel maist thou wele directe thy people. & yf thou be in errour thou canst neuer gouerne hem wele, for a pouer mā can not make another riche, he that is dis-worshipped can not wor-shipp another, he that is right feble may not helpe another & so may not goodly ne wele eny man directe another, but if he directe him self first. And therfore if thou woll take of the filthes from other, clense thy self first, or ellis thou shalt be as the leche that is seke & can not hele him self and trauaileth to hele other that haue the same sekenesse ¶ And sayd Jt is a grete auancement to the people to haue a right wys kyng. ¶ And Jt is a grete corrupcion vnto theym to haue a corrupt and myssruled kyng ¶ And saide. kepe the fro couetise for thou oughtest to thynk and remembre wele that Jt is not laudable thyng to haue richesses in thys worlde. and shaue in the other seyng that this world is no more but onely abaytyng place for to go to the

other worlde. ¶ And̄ saidȳ, If thou wol be riche suffise the with suche as thou hast, for he that hath not suffisaunce can neuer be riche What goodes that euer he hath ¶ And̄ saydȳ If it were so that by euill doyng It shulde fortune the to haue som good, & by wele doyng to haue som harme, yet eschewe the euill ordelis thou shalt be deceyued atte last & euer do wele & atte last thou shalt be remunerēdȳ therfore And̄ said suche thingȳ as thou prayste vpon thy self blame it not vpon another, and do nothing to other, but as thou wolde it were don to the, refrayn thyn owne wille, & hate not other men, be not enuious, and̄ haue him not in Indignacion that hath offensed the, for no man can somtyme eschewe error, be not couetous, for couetise lettith the mānes reason & taketh awaye the knowlege of trouth, do not vncouenable werkis, take compaynie with wyse men and studie in their bookis, fle lesinges, for the lyers lyeth not but for vnknowingȳ of reason & of her faules, the lest harme that can fall to a lyer, is that noo man bileueth him of nothingȳ that he saith, neuertheles a man may lettir be ware of a theffe than of a lyer ¶ And̄ saidȳ the hertis of goodȳ people accorden togideres, like as renning watre with the watre of the see. & the hertis of euil people can not lightly accorde, al be it that thei be togideres, as the vnreasonable bestes that playe & lepe togidres sodaynly falle to fighting ¶ And̄ said, ordeigne that your offices and auctorites be yeuen to them that loueth & folowith trouth & right wysnes and̄ cause them to haue rigorous peynes yt ben harmedoers & loueth falsshode & decepcion And̄ said, If ye haue doute in eny thing counseile you to wysemē & if thei dispraise you therof be ye neu wroth

therfore, and yf a man hath som vice & beside that hath many vertues ye ought not therfore to lete to aslie him cōseile And̄ said many man shal both lette and trouble them that can not helpe hym And̄ said Justice is a mesure the whiche god̄ hath ordeigned̄ vpon the erthe by the whiche the feble is defended̄ from the myghty, and̄ the true from the vntrue ¶ And̄ said the wyseman knoweth what ignorance is, in asmoche as somtyme he hath ben ignorant but the ignorant was neuer wyse & therfore he knoweth not what is wysedom ¶ And̄ said to Alexandre, ther be may litil besinesses in thy Royame & many grete & generall & if thou yeue power to eny persone vpon the grete, & thy self to occupie the litil thou shalt wele witte & perceyue that grete domage shal therby fal to the in tyme comyng, if it falle not sonner And said liberalite is to yeue to nedi peple or to him ꝑ hath deserued̄ it, so that the gift be after the possibilite of the yeuer for he that yeueth ouer reason ought to be called a waster & not liberal, And̄ said sapiēce is the defense of the soule & myrrour of reason wherfore he is right blessid ꝑ traucileth to have her for she is the fōdemēt & the wote of al noble dedes & laudable thingis & by her we may winne the good ende and kepe vs from peyne euerlastyng, And̄ said O alexandre if thou vse thy pouoir and̄ lordship other wyse than thou oughtest to do, thou shalt be enuied̄, of enuie shal come lesingis, of lesingis shal com Iniustice & ennemytee, of Iniustice and̄ ennemyte shal com batail, and by batayll the lande shalbe perisshed̄, the people hurt, and̄ thy possessions lost ¶ But yf thou vse thy lordship as thou oughteste to do, trouth shall encresse in thy Royaume, of trouth

ſhall come Juſtice, of Juſtice loue, of loue grete yeftis, & ſu
retie by the Whiche, the lande, the people and thy goody ſhal
be mayntenedy & encreced. And ſaidy he that maketh his
Royaume ſeruaunt to the lande ſhal reigne, & he that taketh
& put out the lande from the royame ſhal not reigne. And
ſaidy. A kyng ought to be of goode & ſtrong courage, to re;
mẽbre Wele the ende of the Werkis, & to be courtoys & fre. & to
refrayn his Wrath Wher it appartaigneth and ſtrike hit
Wher it nedeth, to kepe him from couetiſe, to be true to go;
uerne him as nygh as he may after his good predeceſſours
to yeue to his men as they haue deſerued. to deffende & kepe
the lande & the feith. & euir to do Wele after his might, & yf
the ſtrength of his body faile him thenne to kepe the might
of his corage, by the Whiche he ſhalbe the more aſſured m al
his nedis. And ſaidy the kyng that gouerneth him & his
waume Wele by his Wyſdom Js Worthy to be gretly praiſed
& laudedy. And ſaidy to Alexandr, ſeche to Wynne the ri;
cheſſes that be not trãſitories. the lyf that is not moeuable
the kingdõ that can not be taken awaye from the, & the euer
laſting Joye, & be pitefull but not ſomoche that thou ſtãde in
daungir therby, do pugnicion & Juſtice to thaim that haue
deſerued it Without delay trauaille the to fortiffie the lande
for in that is the loue & drede of god. & When thou ſhalt be
cõpelled to take vẽgeaunſe of thyn ẽnemy put it not ouer
til another daye for the fortune, & cõdicions of this Worlde
moeue & chaunge oftẽtymes ſodaynely. And ſaid thou
ought not to hate him that ſaith the ſothe nor to chide him
that kepeth the feithe but he that ſhal do cõtrarie to the feith
be thou his ẽnemy With al the pouer of thy rame, and ſaidy

It is bettir that thou correcte thy self and amende the after the exemple of thy predecessours, than thy successours shulde amende him aftir the exemple of the. ¶ And said Worshippe the goode men & therby thou shalt haue the loue of the people and sette not all thy will in this world in the whiche thou maist not longe abyde. And saide Worshippe sapience & fortiffie it by goode maistris disciples & scolers, Worship hem paye for their expenais & kepe hem of thy household. aftir that thou shalt se they shalle prouffited & sped in the science And thou shalt fynde that grete prouffit & Worship shal come to the therfore ¶ And saide he is of bygge & stronge corage of goode discrecion & laudable feith, that kepeth paciently all his aduersitees for a man can not be knowen in his prosperite. ¶ And said thou ought to thinke that the werkest of alle thyn ennemyes is stronger than thy self ¶ And saide thou ought to cherisshe thy knyghtis & thy yomanry, & to haue hem in as grete loue in tyme of peas as in tyme of werre, for if thou sette litill by them in tyme of peas, they shal forsake the whan thou shalt haue moste nede of hem And said the gretteste prouffit that thou canst do in thy reame is to take aweye the wikkid peple, & to reward the goode. And saide a man is of euyl condicion that taketh no hede but to the vices & faultes of other in dispraysing of them ¶ And said Worshipful deth is bettir than shameful lyf And said the sapience of a man of lowe degre is Worship & the folie of him that is of high degre is shame. & auarice is the thig that taketh aweye the name of gentilnesse. And said the good prince ought to goune the peple as his good predecessours haue don & to loue & cherisshe the good

and true peple more than his tresour or other worldly goo
des, and to delite him in that, that he hath right wysly, and
not wrongfully. ¶ And said no man ought to be ashamed
to do Justice, for if the kyng be not iusticiall he is not kyng
but he is violent and rapax. ¶ And said the wikkid men
obeye for drede, and the goode for theire goodnesse. ¶ And
said men ought to do wele to the goody peple & to chastise
the wikkid by rigour. ¶ And said wrath ought not to be
to sharp ne to swefte, and he wrotte an epistyll to Alexādre
that the kynges been worshipped for .iij. thinges that is to
witte for instruction of goody lawes, for conquestes of lan
des & regions and for to prouyde & distroye deserts & wil
dernesses, and he wrotte also to alexandre that he shulde not
be willingy to correcte all mēnes fawtes to rigerously for
it lieth not entierly in mannes power to kepe him from do
ing euil & therfore it is good somtyme to forgeue errours
& if it be so that of nede pugnicion must be don, men ought
to shewe that thei do it by cōpulsion to amende & pugnisshe
the errours & not in maniere nor by weye of vēgeaūce & he
salue a man that hadde his hand smyten of for therfe that
he had don. And he said for asmoche as that man had taken
from other suche as was not his owne, men haue taken frō
him that, that was his. & said thou maist not so wele cause
thy peple to loue the as to cherisshe hem right
wysenesse, & if thou doost the contrary though thou hast the
lordship of their bodies thou hast not the lordship of their her
tis ne of their courages, & that shalt thou finde whan thou
callest vpon their seruise at thy nede wherfore it is a grete
dāgier for a king to do mutrie & to make his peple hate him

And said he is right happy that can chastise him self takīg
exemple by other, And said fortifie your soules with goode
dedes & departe you from couetises which distroyeth the feble
corages ¶ Ther is nothyng that maketh a man lesse to be
sette by, than to praise and boste him self of his good dedis
And it was axed of him what is the cause that wysemen
wol not be wrothe & eny man wol teche hem. And he ans-
wered for asmoche as wysemē knowen that sciēce is a right
prouffitable thīg. And said he that wol not nor can not do
wele atte lest ought to kepe him from euil doing And said
to his disciples loke that ye haue. iiij. eeres. ij. for to herkēe
& lerne sciencis & proffitable thingis, & the other, ij. for your
other worldly besinesses, ¶ The mooste profitable thing to the
world is the deth of the euil pple. And saide a man may
not be so wele knowen, as in grete auctorite. And said in
al thingis the lest quātite is the lighter to bere sauf only in
sciēces. for he þ hath mooste therof the lightelyer may he bere
it And it was axed of him what was the mooste couenable
thīg for a discrete man to haue, And he answerd that, that
shulde abide with him if he were ascaped out of a drowned
ship in the see, And said men ought to loue to lerne the best
of the sciēces as the bees loue the sweteste of the flourres, & he
had a noble & worshipfull heritage of the which he lete other
haue the gouernance & wold not go theder him self And it
was axed him the cause And he answerd that, he that ofte-
neste goth to se his heritagis hath the mo displeasirs. And
said the tonge of a foole is the key of his secret And said
to one that was slowthful & wold not lerne, sithen thou wol
not take the peyne for to lerne, thou shalt haue the peyne to

be lewde & vnconnyng. And said kepe the from the felisship of him that knoweth not him self. ¶ Tho that ben dayly enclined & vtterly disposed to vices may not encresse in good ne profyte in science, And said if thou woll abandone to thy body alle his wil thou shalt be the worse both in helth & in alle other thinges, and atte last thy soule shalbe dampned therfore. He that is entierly enclined to do fornicacion may not be praysed ne come to good ende ¶ And said a mery man wol not lightly be wroth. A liberal man may not wele be enuious ne a couetous man content with his richesse. And said the man is proued & tryed by his werkis as the gold by the fyer, One of his disciples made to him an euill raport of one of his felawes. to whom he said I wol not beleue thyn euill wordis ayenst thy felawe nor I wol not beleue his euil wordes ayenst the And said like as the rayn may not profite to the corne that is sawen vpon the drye stones, nomore can studieng auaile to a foole A mannes tonge shewith his witte or his folie ¶ Experience ought to correcte a man and to kepe hym to liue wele And said sapience maketh richesse to be faier & hydeth pouerte, It was axed of him what was fayer speking. And he answerd to speke litille & laudably & to yeue resonable answeres. & he wrote thus to alexãdre, ye be a noble & mighty kyng & more mighty than ye were & shal encrece yf ye directe & gouerne wele & iustely your pple, and in so doing the people shal obeye you, but if ye be an extorcioner & take all their good from them than ye shalbe lord of the pouer pple & than shall ye be like him that hath leuer gouerne the dom bestis than the mẽ, ne ther is nothig so conuenable to aking

as to coueyte vnduely the goodes of his peple ¶ And said he that hath altitl of trouth desireth to haue more And said reason maketh aman to be more souuerain than beestis & he that hath no reason is but a beeste In many thinges the newest is the best, but loue is contrarye, for the elder it is the more it is worth, & one Abraliyn lord of sciences axedy him What thing aman ought to lerne first that seketh sapience, to whom he answerd the gouernement of the saule, In asmoche as she is euerlastingy & more noble without eny comparison than eny thing that we haue ¶ Than they axedy him howe may the saule acquere sapiēce, and he answered as a seke man seketh his fisician and as ablynde man enquereth of the colours to theym that se hem, andy it was axedy of him, howe a saule might se her self, andy he answeredy the saule that lakketh sapiēce can se nothing as the eyen without light that nether se hem self nor other ¶ And said all maners of thinges haue properties, andy the propertie of discrecion is to chese wele the good from the euill ¶ And said the lordshippes wonne by stndy dangiers and peynes andy so kept, ought wele to contynue & prospere And thoos that be lightly wonne & kept in. Joye andy plesaence, comme to altitl prouffit atte last, & we se cōmoneli the townes wherin the inhabitauntes take grete labour be wele mayntyneday andy encresse with grete richesses, andy the townes full of pleasaunce & delices fal to ruyne & distruction ¶ And said hastinesse of speche maketh men to erre And said I merueille howe he ỹ men lawde without cause accept it & is pleased with all, & he of whom men say euill without cause is angry with al And said loke that thou be not as the butter

Whiche castith the flour & kepeth the brenne ¶ And̄ saide
men ought not to take the gouernāce of the pple to a child
to him also that can not knowe the nedis of the pure pple
to him that is couetous, to him that wil werke without de
liberacion, ne to him that is vēgeable And̄ saide ther is no
differnce bitwix a childe of age & a child of maneres as
of condicion What age that euer he be of, for the condiacōs of
men arē knowen & shewed̄ by dedis & not by age ¶ And̄
saide It is nedful to aman if he wol be good that he be able
of him self to knowe trouth & do it in dede or ellis that he ler
ne hit of other, for he that of him self can not vnderstande
hit nor wil lerne hit can not be good ¶ And̄ saide good
nesse is diuided̄ in .iij. maneres . the first is in the soule the
secondy in the body. and the therde in the operacions where of
the moost noble is the goodnesse of the soule for in hym
the vertue therof, is fonde & knowen the forme in good dedis
And̄ said aman findeth sapience and good condiacons in
longe lernyng of verray science, And̄ said ther be many perso
nes that knowen the good werkis & do hem not Whiche resē
blen the seke folkis ꝑ are helpe & cōseil of the leche & do no
thīg ther after & therfor the bodyes ben without helth & the
soules without blessinges And̄ said one may knowe the in
ward dispoſiacōs of amā by his outward operacions, And̄
said wele doing is a laudable thīg, neuertheless it is somwhat
harde to do but lightly one may do euil as an archier to fai
le of the butte is no wōder, but to hitte the prike is a gret
maistrie. & said in diuers maner we may be euill but we
may not be good but in one wey, & said default of witte cau
seth many harmes & maketh many men to fal by ignorāce

not knowing what thinge to be don or left ¶ And̄ saide aged folkis louen togider / and̄ so doo not childeren for olde folkis haue their delectacions like & yong folkis in diuers weyes ¶ And̄ said agrete acōplissing of mēnes felicite is to be wele frended than a man without felisship can not haue hole felicite ¶ And̄ saide euery man hath nede of frēdis, whether he stādeth in goode caas or in badde, if he stādeth in euill cōdicion, they for to helpe him, and̄ yf he stāde in goode caas, be to make mery and̄ cherysshe them that they may helpe him to resiste inconuenientes that might falle ¶ And̄ saide noon hath delectacion in iustice, but the iuste man, none hath fauour to sapiēce but the wyse mā and noon loueth frendeship but the true frende ¶ And̄ said the wikkid men susteyne their perilles by their bodely strength and̄ the good men suffre their parilles paciently by the vertue of thair saules which pacience cometh not by might of arme nor of hande nor non other mēbre, but onely of grace of the saule, and therby to resiste ayenst couetise and other grieues of thys worldy trusting therfore aftir to come to blisse & he wrote to kyng alexādre in this forme, thou oughtest to obeye wele the cōmandemētes of god, for he hath yeue the thy desires, and all that thou hast axed of him ¶ And̄ said sapiēce is lyf & ignorāce is deth and̄ therfore he that is sapiēt is a lyue, for he vnderstādeth what he doth & he that is ignorāt is dede for he vnderstādeth not his doyng And̄ said the ātiquite of the tyme maketh the werkis olde & bydeth no thīg but renōme which resteth in the hertis of ỹ successours it is nedeful than to cōqre good renōmee & therby shal ēdure nobilesse, & said lesing is the sekenesse of the saule

Whiche can not be heled̄y but by the meane of reason Whiche lieth neuer ¶ And̄y saide A moche Wyseman is he that pro nounseth not the thinges into the tyme that he is present that wol vnderstande hem. ¶ And̄y the best speker is he that speketh not til he is wele purueyed̄y What he shal saye. & the best werkeman is he that beginneth not his werke into the tyme that he hath wele disputed̄y and auised̄y it, & his herte Nether is none that ought to haue so moche thought as the Wyseman . for it is necessarie to him to be purueyed̄y and certayn of his werkis ¶ And̄y said men are more enclined̄y to couetise than to reason . for couetise hath accompaigned̄y them from their childehode. & reason cometh not to them till that they be of parfyte age ¶ And̄y saide. the children haue their maistres When they teche hem for they knowe not What good̄y may befall them therby, but thenk only the la bour of the peyne of their lerning And the said Aristoteles callid̄y Alexādre axing him questions vpon the gouernāce of the lordis & of the peple . to Whom alexandre yaue good̄y answeres. But neuer the lesse Aristotiles bet him With a rod̄y. And̄y it was axed of him Why he had bet him With oute cause And̄y he answerd̄y this child̄e is like & able to be a grete lord̄y & a myghty kynḡy. And̄y I haue bet him all onely for to holde him lowly . and̄y in meknesse for he shalbe to soon prowde ¶ And̄y saide If thou canst directe a nother. directe him as thy self. And̄y a yonḡy man aked̄y him Why he was so pouer . To Whom he answerd̄y . My po uerte hath no thynḡy offensed̄y me . ne doth me no harme But thyn hath don the and shulle do harmes ynowe ¶ And̄y sayd̄y . The Royaumes by mayntened̄y by

the lawes ordeigned by the kyng and princes ¶ And said the kynges and princes ben susteyned & vpholde by knyght hode, ¶ And the knyghtis ben mainteyned by moneye, & money cometh of the people, and the people is gouerned by Justice Without Whiche no Royaume may prosperr

ALexander the grete was sone to philip king of macedone, Whiche philip regned .vij. yere . And the said . Alexander began to regne in the .x. viij. yer of his age And he said to his people in thys wyse, Fayr lordes I will in no wyse be contrarye to your willes ne to your dedes But I shewe to you that I hate frawdes & malices, & as I haue loued you duryng my faders lyf, so wil I doo in tyme comyng And I bothe counceylle & pray you that ye drede god obeye him as souerayn of all And chese him for kyng, & be most obeyssant to him that shal best purueie for the good astate of his peple & that shal be most debonayr & mercyful to pourr folkes that beste shal kepe Justice, & the right of the feble ayenst the myghty, him also that shal best dispose for the publyke Wele, & for no delectacion of worldly pleasãces shal not be slowful to kepe & defende you and by whom ye shal be defended & all euill & harmes, by the meane of his good dedes shal be destroyed, and him that most hardyli shal put him forth for to destroye your ẽnemies, For suche ought to be chosen kyng and none other, & whan his people had herd the reasons aboue sayd and knowen his grete discrecion wytte and vnderstãdyng they were gretly ameruaylled and answered to him thus ¶ We haue herde and vnderstand thy grete reasons . And haue resseyued and resseyue thy good counceyll, and therfore we

wole and̄ byseche the that thou Regne and̄ haue the lord-
ship vpon vs durynge thy lyf . We hope that ther is none
that hath so wele deseruid to be our kynge ¶ And̄ thus
they chees him to ther kyng and̄ to their lord and coroned
him & yaf him their blessinges, and̄ praid̄ to god̄ that he
wold̄ blesse & mayntene him. ¶ To whom he said̄ I haue
herde the prayer that ye haue made for me, beseching to god̄
that he wol stedefaste the loue of me in your hertes & cora-
ges And̄ that by no maner of the delectacō̄ he suffre me to
do thing ayen your profites ne to my dishonrship, & sone af-
ter he sent letteres to alle the princes and̄ goode townes of
his Royaume, ¶ And̄ whan he had̄ sent his letteres One
daire kyng of perce & of mede sent to Alexandre for tribu
te like as he had̄ of his fader. And̄ he sent him word̄ that
the henne that leyd̄ that egge was dede ¶ And̄ after this
Alexander made grete conquestis . and̄ whan he had̄ con-
quered̄ Inde he went to a contre called̄ bragman, the whiche
whan they wiste his comyng, they sente many wyse men to
him, whiche saleud him & saide, sir Alexander thou hast no
cause to werre vpon vs, ne to be greuil willig, for we ben both
poure & meke, & we haue no thing but only sapiēce the whi-
che if thou wolt haue, pray god̄ that he wol yeue her the, for
by batayll thou shalt neuer haue her. And̄ whan alexander
herd hem saye so, he made al his Oost to tarye & with fewe
of his kinyghtes wente within the said contre for enquere
further of the trouth ¶ And̄ whan he entred̄ wyth in the
same grounde, he fond̄ many pouer foolkes women & chil-
deren al naked̄ gadering herbes in the feldes And̄ he axid̄
of them many questions . to whiche they answerd̄ right

Heyselfy, and thay he bad hem axe of hym ſomme thing that myght doo hem good & to all their people, & he wolde yeue it hem gladly. ¶ And thenne they ſaid. Sir we axe the none other thing but ꝑ thou wilt gyne us euer laſting lyf Thẽne Alexãder anſwerd & ſaid, how might aman make other mẽnes liues euerlaſtig, whã he may not lengthe his owen lyf ayn our And that ye axe of me is in no mannes power that lyueth. Thay they ſaid to him. Syth thou haſt goode knowleche therof. Wherfore trauaylleſt thou thy ſelf to aſ-troye all the worldy, and to gadre all the worldly treſours and woſt not whay thou muſt leue hem, Thenne ¶ Alexander ſaidy to him. I do not alle theſe thinges that ye ſay of my ſelf. but gody hath ſent me thurgh alle the worlde for-tevalde and magnifye hys laſſe and to deſtroye them that bileue not in him. ¶ And ſomtyme. Alexander wente diſguyſedy viſytingy his lordes and enquerying of her dedes And vpon atyme he cam in to a towne of his owne

¶ And ſalle two men of the ſame towne byfore a Juge pletying of the whiche one ſaidy to the Juge. Sir. I haue bought an hous of thys man. And longe after I haue founde with in the ſame a treſour vnder therthe, whiche is not myn. ¶ And I haue offrdy to diliuere it to hym. ¶ And he hath refuſedy it, wherfore Sir I biſeche the that he be compelledy to take it for as moche as he knoweth it is not myne for I haue no right therto. ¶ Thenne the Juge comãdedy his aduerſe partie tanſuere to the ſame. and thenne he ſaidy. Sir Juge that ſame treſour was neuer myne but he hath edyfyedy in that place that was byfore comyn to alle tho that wolde haue edyfyedy ther in ¶ And wherfore I

haue no right to take it. And thenne they bothe required the Juge that he wolde take it to him self, to whom he answered and saidy/sithen it is so that ye saye, that is ye haue no right to whom the heritage hath longedy and yet longeth where the tresour was founde, how sholde I haue eny right therto that am but a straūger in that caas, and neuer afore herde speke therof ye wolde excuse you therof and giue me the charge of the tresour, that is euill do ¶ Thenne he axed of him that hady founde the tresour whether he had ony childeren, whiche answerd he hady a sone, and he axedy that other in like wise, & he saidy he hady a doughter. Thenne the Juge saidy & Juged that mariage sholde be made betwen them and that they sholde haue the tresour by that meane And whan Alexander herde this Jugement, he hady grete meruayll therof, and saidy thus to the Juge. I trowe that ther is not in al the worldy so rightwis ne so trewe a Juge as thou art, And the Juge that knewe him not saide and axedy of him whether ony Juge woldy haue ony other wyse Ye certaynly saidy Alexander in many landes. Thenne the Juge hauyng grete meruayll ther of axed of him whether it rayned and the sonne dide shyne in tho landes, as though he woldy haue saydy that hit was meruayll that god shuld sende ony light or rayne or other good thinges to them that do not ryght & trewe Justice And therof Alexander hady grettter meruaylle than byfore and saidy that ther were but fewe suche people vpon erthe, as they were in that lande And as Alexāder went out of that lande he passed thurgh a cite in Whiche al the houses of that cyte were of one heighte, & byfore the dore of euery hous was a grete pytte or graue

in whiche cyte ther was no Juge. Wherof he hady grete mer-
uaylle. And axedy of the inhabitantis therin wherfore su-
che thingis sholde serue. The whiche answerdy him & saidy
First for the outrageous height of houses . loue & Justice
can not be longe in a towny a mong the peple. And they sai
de that the pittes or graues were their owne houses to which
they sholde sone go to & there dwelle vntil the day of Juge-
ment And as touchingy that they hady no Juge, they said
that they made goody Justice of them self wherfore they ne
edy no Juge. Thenne Alexander departed from them right
wel plesedy. And a fore his deth he wrote a lettre vnto his
moder desiring her to make no sorowe for him ¶ And sone
after Alexandre diedy & was put in a Coffre of goldy &
buriedy in Alexsandre. & he was borny theder with grete re-
uerence by kynges princes & other grete lordes, that kept &
fulfilledy his testamēt as he hady ordeignedy. Thenne start
vp one of the gretteste lordes of them that kept hym & saidy
thus. They that neuer wepte for other kynges, nowe ought
to wepe for this same And tho that neuer had meruaill of
aduersite, sholde nowe haue meruail of the deth of this king
And he desired the other lordes that they shuld saye somme
good thing for to cōforte the peple that was gretli dismaied
& troubledy for the deth of kyng alexandre, or for the deth of
the worthyest kyng that euer was Thēne one of them said
king alexādre was wōt to kepe gold & seluer, & nowe gold &
seluer kepe him And he said it by cause of the cheste that his
body laye in which was of gold And another said alexādre
is deptedy fro sinnes & filthes & nowe his soule is with the
good soules which ben purified And another said alexādre

was wonte to chastise alle men, and now he is chastysed ¶ And another said, the kynges were wonte to drede him and now the peuerest man of all the world dredeth him not ¶ And another said, yester day all the erthe suffiseth not to Alexãder, & now the lengthe of his body suffiseth him And another sayd Alexãder might here yesterday & no body durst speke ayenst his wille, and now euery man may speke & he heereth not ¶ And another said the more that thestate of kyng. Alexãder was grete and more excellẽt the more is thoccasion of his deth greuous & pytefull ¶ And a nother said thoo that salle not yesterday ¶ Alexãder ferde him gretely, & now thoo that see him ferdeth him not ¶ Another said Alexãder was he whoos enemyes durst not come nere him, and now his frendes dispreyse and wil not see hym ¶ And whan Alexander began to regne he was but xvij. yeres of age And he regned. xvij. yere of the whiche employed. ix. yeres in bataylle and in conquerynge And. viij. yere he vsed hym visityng the grounde and landes that he had conquered ¶ And he had victorye vpon xxiij. maner of langages ¶ And in two yeres he sought all thorient and occident And the nombre of his kynghtes that were comonly of his retenew and at his wages were CCC. xij. M. Without yomãrye & other men necessarie to his werres ¶ And he dyde in the cage of. xxv. yeres. and he was of sangweyn colour, his face ful of pechis. One of his eyen graye and that other black, smale & sharp teth visaged like a lyon ¶ And was of grete strengthe & longed moche warres fro his chyldehode vnto his lyues ende. And he comanded that the peple shold worship god & here him

from synne. ¶ And̄ saide the worldē is not susteyned but comonly by science; And̄ the wyames be not directed but by the same, & alle thinges ben gouerned by reason And̄ saide sapiēce is messagier of reason ¶ And̄ it byfelle that Alexander passid thurgh a toun wherin. vij. kynges had̄ regned byfore And̄ he askid yf ony of their kinrede was alyue, And̄ they of the toun saidē ye, a sone of one of the said kinges And̄ alexāder desirid to see him ¶ And̄ the pple saide to alexander that he was euer in the chirchyerd̄ And̄ alexander went to see him, & apid of him wherfore he abood so in the chircheyerd̄, & why he wold not take vpon him suche astate as his fader had̄ & his. Auncestris, as other men do. Seynḡ that it was the will of all the pple ¶ And̄ the yong child̄ answerd̄ & saide O right bounteuous kynḡ I haue here a thing to do, the whiche whan I haue don it, I shal do thy comandement, To whom thenne alexander ared̄ what thinḡ it was that he had̄ to do there And̄ he answerd̄ I am sechyng the bones of my fader & of myn auncestris kynges for to put hem a part frō the other but I finde hem also semblable that I can not knowe one from the other ¶ Thenne alexander saide to him, thou oughtest tacquere worship in this worldē ¶ And̄ If thou hadest good and̄ stronḡ corage, thou mightest haue all thy faders goodes and̄ of thy predecessours & alle ther honours To whome the yong child̄ answerd̄ & saide I haue good herte. And̄ alexāder ared̄ him wherin. And̄ he saide by cause that I haue foūde lyf without deth, youthe without eage, richesse without poūre, Joye without trouble, & helthe without sekenes Certaynly said alexāder of all these thinges haue I

none, Thenne sayd the childe yf ye wil haue hem axe hem of him that hath hem and he may yeue hem and none other Thenne Alexander sayd that he had neuer seen man of so grete discrecion ¶ Alexander vsed euery day to be in a certayn place, for to here the complayntes of euery body And it was so that vpon a day onely ther cam none to complayne vnto him ¶ And therfore he wolde not that day sholde be put in the nombre of the dayes of his regne ¶ And whan he was redy to fyghte with kyng daire, it was told him that the same daire had with him more than .ccc. M. good fyghting men. Wherto he answerd and said a good coke ought neuer to be abasshed to see in his kechyn many shrewd among other bestis ¶ And the patryarkes & prelates that were for that tyme cam and said to him. God hath yeue to the lordship vpon many royames, regions and contrees to thentente that thou sholdest haue many children begotten of thy body, for to haue the succession of the same after thy deth, and therfore it were good that thou sholdest haue many wyues ¶ To whom he answerd. that it sholde torne him to grete shame that had ouercome alle the mightyest men of the world, for to be disconfited by women ¶ Ther cam to him a pouer man feel and wyseky speking which was pourly arayed ¶ To whom Alexander sayd I haue meruaylle that thy clothyng is not after thy speche. For ther is bytwene them grete difference, Thenne the pour mā sayd O myghty kynge I may of my self lerne to speke and to haue reason with me, and ye maye resonably clothe me, thenne. Alexander made him to be clothed with one of his best gownes Also ther passed a thef byfore alexādre

that was goyng to be hanged, whiche saide O worthy king saue my lyf for I repente me sore of my mysdedes, Thenne Alexander comanded that he shold be hanged whyle he had goode repentaunce ¶ Also vpon a tyme one axed of him .v. pieces of goold, To whom Alexander said thou art not worthy to haue so moche ¶ And he saide to him ayen, Syr if I am not worthy to haue so moche yet ar ye able to yeue it me ¶ And alexander axid of Aristotle what thing a good and a manly king ought contynuelly do ¶ And he answerd that he ought to thynke euery nyght to the goode gouernaunce of his people, & the day folowing to put it in effect ¶ And it was axid of him what thing was moost delectable in conquering of landes and of contres. And he saide the moost delectacion was to gyue largely and recompense them that haue done hym good seruise. ¶ And he axid of Aristotle by what mene he shold be counceilled And he answerd and saide, Ordeine vpon the gouernemẽt of thy houshold hym that hath many seruaũtes & can wele rule and gouerne them, & make hym thy gouuernour and receyuour of thy money that hath grete liuelode and spendeth discretly and notably ¶ And a Patriarke axid of hym what he wolde do with so many men as he had, And he answerd I that am lord of them that ben grete and myghty lordes may wel forbere to be lord of their seruauntis, And ther cam two men before him differẽt of opinione to whom he said, the sentẽce that shal plese that one shal displese that othir, & therfor cõsente ye to the trouth, & that shal plese you bothe ¶ And it was axid of hym why he worshippid more his mastir than his fadre And he answerd for as moch as

J haue of my maiſter euerlaſting lyf. And J haue of my fader lyf but for a certayn tyme. ¶ And whan dares dough ters were taken it was tolde him that they were right fayre and therfore he wolde not ſee them feeryng to haue don ony diſhoneſt thinges ſayng that grete diſhonour were vnto him that hady ouercome ſo many notable & manly men in the bataylles, yf he ſholdy be ouercomen by women keyng in his pryſons. ¶ And it bifelle that one made a longe ſermon byfore him whiche noyed moche to alexāder wherfore he ſayde the predicacion is not to be lakked that endureth ouer the power of the herkeners but that is good that endureth after the poſſibilite of them that herkeneth it. ¶ And it was axid of him how men myght acquyere the loue of other men, & he anſwerdy in doyng hem good, or elſe atte leſte in doyng hem none harme. And ſaid men ſome tyme throwe better by theyr ennemyes than by their frendes. ¶ And it was axid of him how he myght be ſo mighty, conſideryng that he was ſo yong of age. And he ſaid for as moche as J haue trauaylledy tacquere frendys, & yeuen to myn ennemyes, and by thys maner J haue power vpon hem alle. ¶ And ſaidy it is a grete loſſe to a man to loſe his frendis and more than to leſe his ſone or his treſour. ¶ And ſaid the frendes that he acqueridy by good dedes, ben better than tho that ben acqridy by force. ¶ And vpon a tyme as alexander went to ſporte him priuely, certayn men keyng at a wyndow keſte water vpon him, wenyng that he had ben one of their felaws & whan they ſawe þ it was alexāder they were gretely afeerd & alexāder badde hem be not aferd ſayng þ they had wetted none but him þ they thought to wete, & as ariſtotle taught

many kynges sones with Alexander, he axed ones of one of hem what shal thou gyue me whan thou shalt be a kyng The whiche said I shal make the my grete gouernour, & in like wyse he axid of another, whiche saide I shal yeue to the half my royame, And thenne he axid of alexander, whiche answerd him thus Maistre enquere of me not this day vp on that, that I haue to do to morwe, for whan I shal see that I neuer sawe, I shal thinke that I neuer thoughte, but if I regne as thou sayst I shal thenne do as thou shalt see and thinke to be couenable. And thēne Aristotle saide to him Certaynly I wote wel that thou shalt be a grete & a mighti kyng. for thy face & thy nature shewith it so. ¶ Alexander
yeue sayde to one that long had ben his lieutenaūt & had neuer rebuked him of no vice I am no thing pleased with thy seruice. Why sire said his lieutenaūt By cause saide Alex ander that I am a man as another & ere & haue erred ma ny a tyme, sith thou cam in my seruice, & thou sawest neuer no fawte in me therfore thou art not suche, as I ought to haue to be my lieutenaūt, for thou art not wyse, and if thou hast seen & knowen my fawtes and not corrected me therof Thou art not trewe to me. And he said Reason letteth not to acquere science, but slouth disprayseth it. And somme axed of a wyse man called Nychomake, What was the cau se that men obeyed so lightly to Alexādre. And he said by cause that he was vertuous, that he hath wel kept Justice & he had ben of good cōuersacion and of right excellent go
ns uernement And there were two men whiche axed euerych of them to haue to his wyf the doughter of a riche man, of whiche two, one was riche and the other poure And the

fader yaf the doughter to the poure man. Wherfore, Alexãder axid of him Why he did so, Rudy he saide by cause the riche is ignorant & like to become a poure man, and the poure is Wyse & able to become a riche man, ¶ Alexander axid of a Wyse philosopher by What mene the royames were wel directid & holden in goode astate. Andy he answerd by obeyssaũce of the peple & the Justice of the kyng. ¶ Andy as Alexãder foughte ones in batraille many Women cam in the same bataill ayenst him thẽue he Withdrew him kastely & saidy to his men if we sholde haue victory of this bataill Where thise Women be, it were no Worshipp to vs, & if they hadyn the victorie, thẽne it were to vs a ppetuel shame Wherfore We shal not fighte ayenst them Whyle the Womẽ be ther And saide it is a perillous thing a man tabide so long in the se that the storme & tẽpest come vpon him, that may wel dyer during the faire weder In like Wyse it is of them that dwel in princes & kinges houses ¶ Andy saide, it is a foule thing to a man to haue grete Wordes Without effecte, & it is a fayre thig to him that put his werkis before his Wordes Andy said the gretteste & moste laudable liberte that is to a man, is to kepe him from couetise Andy Whan his fader cõmanded him that he sholde gladly here the cõmaundementis of his maistre, he saide, he Wold not onely here them, but he Wold fulfille them With glady herte to his poure And said It is Worse aman to haue defaute of discrecion thẽne of richesses

¶ Holome Was a right Wyseman & Wele vnderstãdyn, & in especial in .iiij. sciẽcis that is to Witte, Geometrie musike, arismetrik & astrologie, & he mad many good bokis a mong the Which one is callid Almageste the Which is of

Astrologie, & he was borne in Alexandrie the greteste cyte that is in the landy of Egipte, & ther he made his considera cions in the tyme of kyng Adrian, and made his dictions vpon the considerations at Rodes, he was not kyng all be it that many personnes calleth hym kyng. And he lyued. lxx. viij. yeres. ¶ And said, he is wyse that disposith his tonge to speke of good, and he that knowith hym not is the mooste foole of alle. ¶ And said, he that is enclyned to his wille is nyghe to the Ire of god, and the nerer that a man approucheth the deth, the more he ought to labour and trauayll to do wele ¶ And said Sapien ce abydeth no lenger in the hert of a foole, than a fleyng thing that may not tarye in thaier. ¶ And sayd good wytte and good discrecion ben fellawes. ¶ And sayd A man of good sapience can not dye, ne a man of good vnderstandyng can neuer be pouer ¶ Aud said Sapien ce is atre that wexeth grene in the hert and fructifieth in the tonge ¶ And said Beware that thou dispute not with hym that hath no knowlege, ne yeue not thy conseyl but to him that asketh it, ne telle not thy secret but to hym that can kepe it. And said he that wol lyue wele ought not to kepe in his hert all his aduersitees And said the mayst tre of a grete house hath many melācolyes And said spe: ke wysely aswele for thy self as for all other And said yf thou mayst not eschewe sōtyme to be wroth atte lest lette not thy wrath last long ¶ And said the hertis of good peple ben the castell & forteresses of secretes And said a man that is not to be correctid by other mē may surly correcte them of their faultes. And said he that asked cōseil of the wysemā

andy doth ther after Whether it turneth him to goody or to euill he ought not to be blamedy therof ¶ Andy saide. Jt is bettir, a kyng to directe his peple, than to haue grete ha; bondaunce of knyghtis ¶ Andy sayde Surete putteth a wepe sowle; andy fere empescheth gladnes ¶ Andy saide The wordis of gody auayleth not to them that haue put al their hert to the Worlde ¶ Andy saidy Jt is to grete folie a man to thinke to moche on the thinges that passith his vnderstandingy ¶ Andy sayde men ben of two, natures som Wolle neuer be content holle be it that they finde ynough, & som other seke andy finde nothingy ¶ Andy saidy men cause tacquere & geete money. Andy money is the cause tacquere men, ¶ Andy saide. The of the Which the Saience excedith his Witte may be likenedy to a feble shepherdy that hath a grete heep of shepp in his keppyng ¶ Andy saide he that hath put al his entente to his flesshly delites, is more bōde than a keytif. Andy said the hygher that aman is exaltid in his lordship, the more greuous it shalle to him to fall from the same Andy saidy thought is the key of certaynete Andy saide the reffuses of a nygardy ben bettir than the largesses of a prodygall Waster ¶ Andy saide. thou canst do nothing so acceptable to gody as to do Wele to him that hath offensed ayenst the ¶ Andy saide if thou Wol be Wyse be not in felishipp Wyth foolis. but be euer in felishipp With them that ben Wyser than thy self ¶ Andy saide the soule can not be receyuedy into the tyme that the body taketh his ende. Andy said Folye is the gretteste enneuy that ony body may haue Andy saidy Goody Will is the fondement of alle goody Werkes, & good Werkis is the messagier in the other Worldy

And ſaidy he that kepith the good opynion and leueth the euill yeueth grete reſte to his herte ¶ And ſaidy Seke; neſſe is the priſon of the body and ſaluacion of the ſoule

HSſawn ſaydy that a kyngy in his kyngdom may be dõmagedy and hurte, and ſpeciallly by fyue thinges, the firſt is by to grete drieneſſe as to be iñ. yere Without Rayn. the ſeconde is by expendingy more than his kyuelode cometh to, the therde is, to vſe to moche womẽy wyne & huntyng, the fourthe is to be of euill manerꝛ & of Wickedy condicions & alſo to be to cruel & vengeable, the fyfte is, to haue many ennemyes. ¶ And ſaid the mooſt notable manerꝛ & condicions & the mooſt prouffytable is to be liberal and true of his Worde. ¶ And ſaidy he that is liberal may not lyue amys, the true ſpeker may not be ſhamedy of his ſpekingy, the meke & louely man can not be hatedy, the ſobre man can not be ſeke, & he that Wele & dyligently vnderſtondith to his byſeneſſe may neuer repente therof & bringeth hym to good perfection And ſaid a king or a prince ought not to truſte them that diſpraiſe hym in him that is couetous, in him that is com from grete power; tie to grete richeſſes, in him from the Whiche he hath taken the goodes andy lordſhippes, in him that hath ſuffred many domages andy hurtes for the royall mageſte & ordinaunce Ne in him that hath made eny aliaunce or promeſſe With his ennemyes, & he ought to be Wele Ware that he yeue no power to non ſuche as thoo abouesaide And ſaydy It is an impoſſible thingy a man to kepe him from fallingy in ſom falbte that is epaltidy With a kyngy in grete magnificence Without deſſerte And ſaid Whan a Wyſe prince knoweth

that eny of his men had offenseth ayenst him, he ought hastely to enquere the trouth of the dede. and the quantite of the trespas. and yf it be don wylfully or by ignorance, and also If he was wont to do so. and yf he be like to falle therin ayen. And vpon euery of the same pointis to Remedye hastely ¶ And said. The kynges seruauntis ought to shewe in seruyng hym their goody vertues their feith the noblesse of their kynrede. to thentente that the kyng may better knowe hem and do to euery of them as he shal haue deserued ¶ And saide. If a kyng loueth and cherisseth the vntrewe and wikkid men as them that ben goody and true. he ought not to be called kyng for he is not like to regne long. ¶ And said. If the kyngis conseyllours his physician and hys confessour deleth wyth other thynges. than langith to their offices ¶ The kyng shall contynuelly be endommaged. seke of body. and of the soule ¶ And like to come to a foule ende ¶ And saide. He that sayth not trouth to hys leche And he that counceylleth wyth his frende ¶ And telleth him not the trouthof his counceylle. he disstroyeth himself. ¶ And Assawon sayde. A kyng sholde not committe to another the besynes. that ys necessarye to hym self for to do ¶ And Assawon sayde. The moost secrete counseylle of the kyng Is his conscience and his goody dedes is hys best tresour. ¶ And of alle men. the trewest is the best ¶ And the best Rychesses ben they that be truely and duely goten. ¶ And he sayth a kyng sholde committe his besynesses to him that he hath proued in sayth in Witte and in goody gouernaunce, and if he may finde no

ſuche/take him that hath euer be conuerſant with wyſe men
¶ Andy he ſaidy a wyſe kyng of goody vnderſtondingy amendeth and auaylleth moche his counſeillours ¶ Andy he ſayth whan a kyng of goody diſcreaion hath to do two right haſty thinges, he ſholde begynne at the nobleſt and at the moſt ꝑonffittable Andy yf they ben bothe two of one eſtate, begine at that whiche may beſt be reꝑouerdy in tyme comyngy ¶ Andy he ſayth yf a kyng be mercyfull, his be; ſynes ſhal goo wel. his wyſedom ſhal auayle him in tyme comyngy, yf he be trewe his ꝑople ſhal reioyſe with him, & yf he be Juſte. his regne ſhal endure ¶ Andy he ſayth kyn ges ſholde gete good renõme and other mene dignitees by good meſure, for ontrageouſnes is not endurying. ¶ And he ſayth yt belongeth to a conquerours kyngy to ſette and kepe good Juſtice in his Reames and other lordſhippes go ten ¶ And how be it that it is a greuous thingy to conquere them yet is it a more greuous & more chargeable thingy to kepe them wel ¶ Andy he ſayth he that is moſt complete of witt, is he that knoweth him ſelf . Andy that departedy him not from thobeyſſaũce of god for what maner occaſion that cometh to him, & that contynuelly thankieth him for the goodes that he hath ſent him ¶ Andy aſſawon ſayth that an euill lawe & the loue of a ſhrewe laſtth no lenger than the ſhadowe of acloude ¶ And aſſawon ſayth that a wyſeman enforceth him to fle and wythdraweth from harme . Andy the foole doth grete payne to fynde hit Andy aſſawon ſayth whan a wyſeman that is councelour or offycer to a kyng ſeeth that the kynge wille doo or ſaye ony thingy domag eable andy harmefull to hym or to hys Royaume or to

his people and subgettis he sholde addresse and remembre him of goode examples of cronyckes and histories of his noble and wyse predecessour concernyng vnto that purpos in so moche, that the kyng conceyue and haue knowleche that he sayth it for his wele and worshipe &c.

Legmon was born in Ethyope and lerned his science in the londe of Astery in the tyme of king dauid the prophete. And was bought by a Jewe for an esclaue or bondman for .xxx. marck And his maistre pleyed gladly atte dise, and ther ran by fore his maistres gate a ryuer. And on a tyme as his maister & an other man playde atte dyse, they leyd & sette an o wche to plege, that who of them lost a game, sholde do the wille of the winnar. or he sholde drynke alle the watr that ran & passed afore his yate. So it happend that his maistre lost. And that other comaunded him. that he sholde do hoolly his comãdement. And the loser answerd that he was redy to be at his Jugement. Thenne he said to him. thou shalt gyue me alle the goode that thou hast of ony valewe. or thou shalt drynke all the watre of this ryuer. And he that had lost demanded only respyte of one daye for tauise him. & that other graunted it to him And thus he abode in his hous right pensyf and ful of thoughte how he might escape fro this perille. And as he was in this thought legmon his bondman and seruaũt cam home & brouht vpon his necke a burthen of wode and saleswed his maistre. ¶ The whiche gaf him no answere, for the thought that he was in. Howe be it he was accustomed for to rayson hym for the

good wordes that he fonde in him, & thenne legmon saidy to hym Maistre who hath angrady or greuidy the And he answerdy nothing agayn And legmon said maistre telle me the cause of thy sowe and wo, For I shal lyghtly remedye it if I may. and thenne his maistre rehercedy to hym all the fayte as is afore rehercd. And thenne legmon said to him that he sholde ny no wyse abasshe him ¶ For he woldy ayne him goody counceyll. Thou shalt demande him saydy he, if thou shalt drinke that the ruyer coteyneth now thys present tyme or ellis all that, that shal renne and come continuelly, and I wote wel he shal saye that thou shal drinke al that it conteyneth now, and whan he hath so said, thou shalt saye to him, that he stoppe and make the riuyer to stande without rennyng ony more, & that thou art redy to drinke hit that it holdeth now, and thus thou shalt wynne thy cause ¶ Whan the maister herde the counseyll of his bondman he was moche recomforted And ny like wyse on the morn he saidy to him that hady wonne the owche, & ny thys wyse he escapedy from the paryll, and fro thine forthon he afranchisedy legmon ande made him fre that a fore was bonde andy thrall And he dyde andy gaf him moche good and was reputed for right a wyseman ¶ And one of his felawes of tyme past mette him on a tyme ¶ And demandedy of him art thou not he that were wont to kepe sheep with me. And he answerdy yes, how saidy that other who hath sette the ny thys estate. I shal telle the saidy legmon sayngy of trouth to be trewe, andy not tentende vpon vnpouffitable thinges. ¶ Andy it was saydy. that a boys appcrydy to him, whiche saydy to hym, wolt thou be a grete lordy vpon

therthe and he answerd yf god will, I will obeye him but yf he wille yene me the choyse and my playsir, I wyll pras One asked him wherfore he wolde not be a kyng, he answerd, yf I iuge rightfully, I may not eschewe the hate of many men. And yf I dissmile, I shal withdrawe me fro the way of paradyse I hade leuer haue in thys worldy suffisaunce with pouerte & wynne the blysse of that other world than for to loue to be hygly vysed in this world. And dauid was in a place where moche peple spack among whom legmon was stylle, and he demanded him wherfore spekest not thou, as other doo. he answerd by cause ther is no worldy good but of godyner no good silence but to thinke on god And this Jesse that was maystre of legmon gaf hym moche good, the which he distributed in almesse, and lente it to pouer nedy people without vsure And therfore godyn multipliedy all his goodes gretly. And it is saidy he lefte all his richesses and made hym self a recluse in a tēple solitairy vnto his deth, and there preched many fayre thin gis & wysedoms to his sone. And said, Sone take abstinence & restrayne thy will, For yf thou preyse the world and the diuerse aduentures that dayly comen in doyng offensis in thinge offendedy of god, thou desirest but deth therfore enforce the teschewe the euil and to folowe the good for the goody mortifieth and destroyeth the euyll And sayde sone speke euer of god and god shal euer put good wordes in thy mouth. Sone sette alway thyn ollen werkys to fore thyn eyen. And other mēnys behynde the a parte Sone when thou seest ony synnar, reprue hym not of his faultes, but thynke on thyn owne wyer of thou shalt yeue

acompt ¶ Sone employe not thy corage in the loue of this
worldy. Whiche is a thingy that passeth and decayeth alle
them that affie in hit. And holdy the content with litill, &
coueyte not the goodes of other ¶ Sone sette attemperaūce
in thy kyuyngy. and be replenisshidy with Sapience and
conuerse wyth wysemen and so mayst thou gete wysedom
¶ Sone be simple. well woyngy. thinkyngy moche. and of
fewe wordes, but if they be trewe, and be no grete lawgher
And be not dispreyser ne mocquer of other, be stylle and
not ful of langage, for I haue ofter repented me of moche
spekingy than of keyngy styll: Sone Bewarre that the cock
be not crlyer awakedy in the morenyngy than thou And
drede gody and kiepe the from vayn glorie. Sone Bewarre
that thou be defraudedy for to byleue. that thou hast in the
thingy. Whiche thou haste not. though that men lere the it
on honde by flaterie ¶ Sone Who loueth gody best, dredeth
him most. ¶ Sone lerne goodnes & after teche it forth to
other. For doctours and techers wyth their techinges ben
lykenedy vnto springingy welles renningy: of whiche the
peple ben continuelly seruidy, and yet they abide alway full.
And knowe thou sone that if a foole speke he shalbe mocz
quedy for his vnaurtais speche, If he be still & speke not, he
shal thinke euil, if he do ony thingy it is euill & loseth hys
tyme, if he sette him to studye, he shal lese his dispēce & shal
not prouffite, if of auenture he be riche he shall be proude &
presumptuous, if he be poure, he shal fall in despayr. If he ha-
ue ony good garment, he Wil be proude therof, If he demaū
de ony thyngy, he shall axe it vnaurtaisly, and yf ony man
axe of him to lowe, he shall denye it. If he gyue ought

he shal reproche hym. yf a man gyue to him he shal conne him no thanke. When he is mery or Joyous it is out of measure. And When he is angry he is in like Wyse, yf men telle him ony thing in secrete, he shal discouer it, yf he haue puissance or myght, he shal secretly seche occasion to do euill & shal trete his subgettis by Violence. yf men felaWshipe With hym, he shal make hym angrye, yf men folowe hym he fleeth the peple/Who so Wil correcte him, he Wil not do for him but shal hate his corrector, And his felaWs shal hate hym, yf he spekie he Wil be herdy. And yf other men spekie he Will not here them, yf men praye hym to pardone another he shal not do it, he loueth better deceyt than trouthe, a man may not put him from his oppynyon. For euer he Will haue his by him self, and Who so doth euill he reputeth it for Wel don, yf he studye or spekie With Wyse men, he Wil not me kie hym self ner takie hede to hem And yf he be With a more fole than he is him self, he shal defame and mocque him he shal comande them to do Well. And he Wil do the werst he can, And he shal comande them to saye trouthe & he shal lye, his dedes shal be moche discordaūt to hys Wordes for yf his tōge saith one, his herte thinkieth another. yf ÿ he riche he saith ÿ art an Vsurer, yf thou be poure he shal sette noght by the. yf thou do Wel, he saith thou dost it by ypocrisie. yf thou do euil, he Wil defame the, if thou giue to him he Wil calle the Waster, yf thou gyue to him nought he shal holde the for a kaityf & nigard. yf ÿ be debonayr, he shal saie thou art a beste. & Who so draWeth him fro his cōmune he saith he doth it for pride. But the Wysemā is al of other cōtrary condicions for he hath cōtinence, iustice besines forgeuenes & meknes he ay

wel speke, and be stylle in place & tyme, he knoweth & doth wel. he hath his seruaũtes in his puyssaũce & poure, he is li berall to demaũders, he is wyse in spekinge and wel vnder; stãdinge the wordes of other, If he lerne he shal meue goode questions, If men do him goode he shal thanke hem, Who telleth him his cõseyll, he shal kepe it secrete, & he shal truste wel in other, if he yeue, he gyueth gladly without vpproche. he wil do to none other man, but as he wolde he don to. If he be riche he shal not be proude therof, If he be poure or riche he shal not forgete gode. he shal alway prouffite in science. he gyueth credence to him that techeth him, he shal not grutche to a greter than he is, nor dispryse a lasse, he shal axe no; thinge but if he haue right therto, he is agreable in his ans; weres, & saith no thinge but if he knowe it wel, he hydeth not his scięce, the more he accompanyeth the men, the more he lo; ueth them, he cõstrayneth his will to trouth, Whether it will or not, he correcteth him self geuing example to other, he is lightly tornede to do wel, if he bere witnes, it shalbe verita; ble, if he be a Juge he shal iuge & do all thinge truely, if men do him harme, he shal do goode therfore, he coueyteth not the goodes of other men. he reputeth him self as a stranger in this world, & thinketh not, but on his departing, he doth wel and comandeth other to do the same, he defendeth euill and kepeth him self fro doyng it. And that lyeth in his herte, the tonge pronounceth, and his deds ben accordyng to his wordes. Some vnderstande Wysdom and exercise the same without thinkinge on other thinges for When thou hast go; ten it, thou shalt be euer in Joye ¶ And knowe that it is not goten but by debonairte & by good kepinge of thy tunge.

For the tunge is the dore of the almesrye of sapience, Wher
in euery man may well entre, yf it be not shett, And therfo
re men sholde kepe well the kaye, that is to saye the tunge
more besily than his golde or siluer. ¶ Sone lose not thyn
olden thinges, for kepynge of strange thynges. For thy
propre thinges ben thy goodes / Whiche thy saule shal bere
with hym, And the richesses that shal abyde after thy deth
shal come to other men, Sone honoure thy sedom. And
denye it not to them that desire it, & shewe it not to hem that
despyse it ¶ Sone Who that hath mercy on other, shal haue
mercy on hym self ¶ Sone be thou content With that thou
hast Without coueytyng of the goodes of other / or of that
Whiche thou knowest, thou mayst not haue ¶ Sone receyue
pacyently the Wordes of correction and, of prechyng thoug
they be hardy & greuous And said he is right vnhappy that
heareth & vnderstōdeth not, & yet he is more vnhappy that he
reth & vnderstādeth & nothing prouffiteth to hym Sone acō
panye the With them that gody loueth ¶ Sone yelde thank
kyngis to our lordy gody of the goodes that he hath made the
to receyue in humilite / & departe them to thoos that be nedy
Sone yf thou haue don ony good ꝑ the semeth good gyue no
laude ne preising to thy self therof, for ꝑ Woost not if god
be pleasid With al or not, In euery werke is comonly som
thing euer contrarye, & thaduersarye of the werke is proude
thought, sone coueyte not the delites of this World but only
them ꝑ may make the nyghe to god Sone truste thou verey
ly in god & loue them ꝑ obeye him & haue thē in hate ꝑ diso
beye him, sone ther is nothīg more acceptable to god thā goo
de vnderstādyng & that is in ten condicions that is to Weten

in not preysing him self, in wel doing, in beyng content of thinges necessarie to the lyf, to gyue of his goodes for god dis sake, to will worship to him self, to kepe him self from doing shameful thingis in geting science & connyng al the dayes of his lyf, to kepe him self from angre. In giuing his loue to all them that desire it. And to repute him self werst, and the other better. for the men ben of two maners. Somme ben goody. and som ben bade, Wherfore a man shold be homble and meke him to bothe, to the goode in praying god to make him semblable & like to hem, to the euyll for as moch as it is not knowen. whether his goodnes be within him hyd. And he shyl not shewe it by vayn glorie. And in doyng thise thinges is a man reputed for sage & wyse. Sone worshipe god and praye him that he wil kepe the from hauing an euil wyf & he wil teche & enforme her for ther is none other remedie. Sone shewe to other suche as thou hast lerned, ne felaushyp the not with shrewys. that thou be not one of them, & haue thou none affiaūce in the hous where the peple lyue this day & deye to morowe Sone enhabyte thy self with the wyse men continuelly, for god enlumineth their hertes by wordes of sapience in suche wyse as the goodes vnder erth: ben moysted by rayne and with welles. And somme men saye that legmon is buried in a toun called karaualle bitwene the mesquitte and the marche, And ther ben buried. lxx. prophetes that deyde after legmon the whiche the children of ysrael kept so long in hostage that they deyde for hunger And whan Legmon was nygh his deth he wepte sore. & his sone axid him why he wepte for fere of deth or for sorowe that he had to leue the

deth.

worldy ¶ He answerdy I wepe for none of the two thinges but I wepe bicause I haue a way for to goo. from whiche I salle neuer man come agayn, andy I here but litill bytaill with me, & am chargedy with many grete charges. Andy I wote neuer whether I shal be alegedy & dischargyd ar noȝ ne whan I shal come to thende of my waye ¶ Andy he sayde to his sone, Sone thou oughtest to drede god & not only to be worshippedy of men ¶ Sone whan thou comest in apla ce where shal be spoken of gody, abyde there for if thou be a foolle thou mayst be amẽdedy, & become wyse, if thou be wyse thou shalt encrece thy wysdom, & if god sende them ony good thou shalt haue thy parte, but & yf thou haunte places where gody is not spoken of, all the contrarye shal happen to the sone be afeyd of the vengeance of our lord as moche as thou mayst, & drede him & cõsidre his right grete puissance andy might ¶ Andy saidy in like wyse as m geuing largely a man maketh of his enemy hys frende, right so by pryde a man maketh of his frende his enemy ¶ Andy said the worde shewith the wysedom of the man & therfore ought a man to be wel auisedy what he saith. ¶ Andy saidy a trewe man resteth in his trouthe, & the rewardy of a lyar is that he be not bileuidy of that he reherseth ¶ Andy said where ne tel nothingy to him that wil not bileue the ne demaunde not that thingy that thou wost wel shal not by grauntedy to the ne promyse no thingy but thou mayst andy wilt holde andy kepe ¶ Andy saide thou oughtest a boue all thingy fle the companye of a lyar, & yf thou maye not eschewe his companye, atte leste beware that thou bileue no thingy that he saith. And said sone sette the not in the hiest place for it is better

that thou be taken vp fro the lowest place for to sitte in the hyest, than to be taken from the hyest and be sette al bene: the ¶ And̄ saide Sone yet ones I comande the that thou drede god̄ aboue alle thinges, for that is thing rightfull & prouffitable to the, ¶ And̄ do so that alle thy thoughtes be alway in him and thy wordes semblably. for the spekyng and thinkyng in god̄ surmoũteth alle other wordes and thoughtes as he him self surmoũteth alle other creatures And̄ therfore men ought to obeye him. notwithstondinge ony other thing that they ben constreyned to, Sone make thy orisons & prayers duly to him. for prayer is as a ship that is in the see. for yf she be good̄ she shalbe sauf and all that ben therin. And̄ if she be euill, she shal perisshe & alle they that be therin And̄ saide A man may lightly fynde his liuyng and his necessitees in this world̄. Which is of litill duryng as to vs creatures. but a man sholde pourueye him of thinges necessaries, for to lyue with him whan he shal departe hens ¶ And̄ saide, How may a man make another to chaunge his wille. that can not refreme his owne will ¶ And̄ saide Good̄ will ys one of the goodes wherof god̄ is serued, And̄ gladly to here thinges lowable is to him agreable. And̄ a curtoyse answer ought moche to be preysed ¶ If the behoueth to sende ony message or legacion. sende a wyseman. and̄ if thou maist none finde goo thy self ¶ And̄ saide byleue not him that lyeth to the of another man, for he shal lye in like wyse to another mā of the And̄ saide it is more light to chaũge montaignes fro one place to another. than for to make him vnderstā; de that hath none entendement ¶ And̄ saide do not that

of which thou ſholdeſt haue ſhame to ſee another do it. Two pacientis ben in thys worlde of whiche one is he that ſeeth & endureth pacientlȳ that he hateth, & that other is to refrayne his wil. Ther ben three eſtates of men that ben knowen but in three maners. that is to witte the paciēt is not knowen but in his aduerſite & in his Ire. The valyant man is not knowen but in warre And the frende is not knowen but in neceſſite, ¶ Of alle other maners & condicions the worſt is a man to be ſuſpecionous of his frende. and to diſcouer thinges ſecrete, to haue truſte and affiaunce in euery man. to ſpeke ouermoche of thynges vnprofitable and to be in daūger of euil pple for couetiſe of goodes temporell, ¶ And ſaide the thought is the myrrour of the man wherin he may beholde his beaute & his filthe ¶ And he ſaide be ware & kepe the for to be ſuſpecōus. for ſuſpecion taketh away the loue fro the peple Witte without doctrine is a tre without fruyte. And ſaid for to be Joyous & to ſaleſe euery man gladli to be liberal in gyuyng & receyuing & to forgyue gladli his euil, wil makē amā to be louid of eche body ¶ Alſo the philoſophre ſaith, When men were olde Their vertues ben diſpyſed, And the riche men ben more ferful than pure men. ¶ And he ſaide the noble deth is better than a vyle domynacion And ſaid the moſte and gretteſt eſpir or happe of a man is to haue a good felaſe. nolde thenne accompanye the with good pple and thou ſhalt be one of them ¶ One of the gretteſt vylonyes & iniquites of the worldy is for to do vylonie vnto an impotent pſone And ſaid If thou haſt doy ony treſpas or ſinne repente the anon without abiding vnto the morow

al worste maner in man

And̄y he ſaidy thou oughteſt tō gyue him thanke, that with the good of what cōdicion that he be of, ſo that he do it liberal ly & in good entente And ſaid he may not knowe ne appe rceyue many thingis, that can not appꝛeceyue ne knowe him ſelf, And ſaid if thou wilt haue enduring loue with ano: ther put thy ſelf in payne tēforme him in goode maners & ſaid yf a king be iuſte & rightful he ſhal ſeygnorie & be lord ouer the corages of his peple if he be other wyſe though he benamed for thaire kyng yet wil they haue their corages

SAcrarge ſaith that the werkes of this vnto another world ben guidedy by two thingis one is by ſcience of whiche the ſoule is adreſſyd. & that other is byſences of whi che the ſoule & the body ben entretreigned & kept And ſaidy men leue for to do moche harme & euil whan they doubte & fe re our lord, and ſaid nobleſſe of lignage is right conenable to rceyue ſcience, The entenaō of the mā ſhold be for to refrai ne his corage from fylth & foule thinges. for the good lyf maketh the good renōme & cauſeth a good ende, he is right excellēt which is honourable in al his diſportes, & of whom the wytte ſurmonteth the Ire. He ſaide late it ſuffiſe to the to be ſo wyſe, that thou cāſt do wel & kepe the fro doyng euil Ther is nothing ſo euil vnto aman, as to be euil endoctri nedy, andy in eſpeeyall, whan he is yſſuedy of noble andy goody lignage And ſaid for to conne ſcience, it is a right honourable & prouffitable thing For by hir the goodes of this worldy and of that other ben goten, A wyſe man wil nothingy haue of his prynce but that whiche he hath goten by sayngy trouthe andy by his goody werkes. And ſayd he is a goody lord that taketh vpon him payne to kepe

his subgettis in suche wyse, as he kepeth his owen body. and that he be not so rigowus and oppressyng. that them behoueth to leue his lordship ¶ And that also he be not to them so debonayr. that they dispyse his maundementis ¶ And he said the most curteys gyuer is he. that gyueth without auising ¶ And saide Jn what someuer place thou be with thyn ennemye, be it in disporte or other wyse. make all way good wache on thy self though so be thou be stronger than he and mightier yet labour al way to make pees ¶ And sayde in like wyse as it is grete pyne to the body of aman to susteyne thing that is impossible to him, right so is it a greuous thing to a wyseman for to teche a foole ¶ And sayde A suspecious man may neuer haue good lyf And saide, he is right Jgnoraunt and vnkynde that can not gyue thankyng for the goodnesse that is don to him. but yet he is more vnkynde that denyeth it to other ¶ And sayde, He that demaundeth but reason is able to vaynquysshe and ouercome his ennemye

¶ Thesille saide Thou oughtest to lone better the rude wordes that ben prouffitable and true. than the swete wordis that ben of deceyte and flateringe Som men put venym in swete drinkis and the medicines that soneste heleth people. aren bytter, and of euille sauour And saide. Jt is a foule thing to be so curious for the feedyng of the body. that it hurteth bothe it: the soule And saide as a shipman taketh not the see without he seth that he hath a conenable wynde. no more shuld a man dispose him to ony maner werkis without that it were conuenable for the soule, And said thou oughtest to do that that is most

proufytable for the body . andy rather that . that is mooſt couenable for thy ſaule . & not to do the contrarye ¶ Andy ſaid he that can Wele conſeille other, ought to conſeille Wele hym ſelf andy haue remembraunce to the ſaluacion of hys ſaule, for it is a grete vice, to aman to Worſhip & helpe ano ther andy diſWorſhip andy hurt hym ſelf ¶ Andy ſaid as it bycometh euill a man, that hath a foule & vnclene body to be clothedy With cloth of gold or With cloth of ſylke, right ſo it is a foule thingy to haue grete beaWte of body andy of vyſage andy be full of euill Werkys. Andy ſaid We ought by reaſon to kepe cleenly our bodyes . We ar mor ſpecyaly bounde to kepe honeſtly and Wele that . that yeueth vs knoWlege of our lordy gody . that is the Wyſedom of the ſaule and not to hurte or ouercom it With meetes or drynkes. Andy it Was axidy of him holde aman myght kepe him from Ire Andy he anſuerdy , in remembryngy that it is impoſſible he ſhulde al Weye be obeyedy , but that he muſt ſomtyme obeye Andy that he ſhall not alWaye cõmaunde but he ſhalbe cõ; maundedy. Andy alſo that god ſeeth all thingy & yf he hath this in conſideracion . he ſhulde not longe be Wroth andy he ſalle agrete fatte man to Whom he ſaide thou paynes thy ſore to breke the Wallis of thy pryſon, ¶ Andy ſaidy Whan thou ſhalt correcte another ſheWe hit not like him that Woldy lenge him of his ennemy but do as the phiſician that cour topſely ſpeketh to his pacient. Andy Whan thou ſhalt cor; recte thyſelf ſheWe the as the hurt man doth to hys leech

SAint Gregorie ſeide Recomaunde to gody the be; gynnyng & the ende of al thy Werkis Andy ſaidy ſtudie, andy trauaylle to knoWe alle thinges, and

rtepne ond holde Wyth the thoos that ben moost profytable, ¶ And ſaide. pouerte is euyll, but euill richeſſe moche worſe ¶ And ſaid be thou pacient and haue reſon in thy wrath, and lighte thy ſelf Wyth Sapience in ſtede of cãdel and preſume not to be better than thou art, but thinke thou art dedely. Repute the for a ſtraũger & thou ſhalt worſhippe the ſtraungers ¶ And ſaide Whan thy ſhip ſhal be laden With grete tranſquillite than thou oughteſt ferre to be drofbned ¶ And ſaid men ought to receyue meryly alle that god ſendeth hem. ¶ And ſaid the hatered of good men is better than the loue of euyl peple ¶ And ſayd frequente and haunte the companyes of Wyſemen and not of the riche ¶ And ſaide diſpraiſe not a litel of goode thinges. for they may gretely encreſſe and amende ¶ And ſaid Endure pacientlly Without takyng vengeaunce.

Galyen Was one of the. viij. leches Right excellent in medycine. Whiche Were al. viij. ſuperlatyf aboue all other lechis. of the Whiche the firſt Was Eſculappus The ſeconde Gorius The therde Myrius The four the Promemides. The. v. platon. The. vj. Eſculappus the ſeconde The. vij. Ypocras The. viij. Galyen Whiche had none like to him, He Was borne after the Incarnacion of oure lord. ij. C. yeres And he compoſed and made Wele a iiij. C. volumes of bookis among Which therben, viij, that ben ſtudyed in ſuche thinges as men deſire to lerne of the art of medicine. his fader Was right diligent to put him to the ſcole & ſpendid moche good vpon him, & ſent hym in to the countre of Aſie in the cite of Pargame. Athenes Rome & Alexãdrie for to finde the beſt maiſtres, And there

he lerned physik geometrie, gramayre, and other sciences And he lerned physik of a woman called cleopatre whych he taught hym many goode herbis. And prouffitable to all maner of sekenesses. And he dwelled long in Egipte for to knowe all thyse herbis. ¶ And long after he dyed nygh the Cyte of Esam, fast by the greene see, in the marches of egypte. And in his youthe he desired gretly to knowe the science demonstratiue. And he was so enclyned to lerne hyt. that whan he departed from the scole with other children his mynde was euer vpon that, that hys mayster hade taught hym, wherof his felowes mokkyd hym And axed hym why he wolde not play, and sporte hym with hem. To whom he sayd. I take as grete pleasaunce to recorde my lesson. as ye do in your pleyes. wher of hys said felawes hade grete meruaylle. ¶ And sayde that hys fader was happy to haue suche a childe. and to put hym to the scole. that so wele loued wysdom. hys fader was a grete labourer. his graunt fader was a souerayn mayster carpenter. and hys grauntfirs fader was an harper and meter of landes whiche is the science of geometrie. Galyen was at Rome in the reigne of kyng Octauyen whiche reygned after Adrien and their he made a booke of anasomie and many other traitycs. Som sey that grete part of hys bookis were brent and among hem som of aristotilles bookys wratten with his hand & of anagoras & of. Andromache and a booke that he hade made of tryacles for venyms. & taught the kyng of grece to breke the hilles. and felle the valleys and to make pleyne weyes in ther countres and edyfied. Cytees and closed hem with bigge walles and

also to make tyuerres renne thorugh the tollnes/ And in other places. where nede was And to do all other thinges that were to the commone prouffyt / And in thoos dayes they hadde more delectacion and pleasaunce to the goode rule and gouernaunce of their lordship than to the ease & pleasaunce of their owne bodyes. And their hertis were moche sette to haue goode vnyuersitees & scoles of grete clerkes. And specially in physyke. And also they ordeigned in euery Cuntre and region certayn folkis to gadre herbes & to breng them to the maistres of physyke for to prue them by experience / And the same herbes thus approued were sent to the kinges closid and sealled with their sealles. to thentent that they shulde not be chaunged and than the kynges ordeigned hem for seke folkis / And the said Galyen sayd Wysdom can not prouffit to a foole Ne write to him that vseth it not / And sayd Heuynesse cometh of the thinges passed . and thought of thinges to comme And Galyen was foure score yere and. vij. Whan he sayd that many grete lordes be Ignoraunce. Whan they be more enclyned to haue fayre horsses and riche gollnes. and other Jelles. than to wynne goode fame by goody condicions / And saide The physicians were wont to haue lordship and to gouerne seke folkis and to cause them to do suche thinges as were most expedient and prouffitable for their helth. and no seke man durst disobeye his physycion but shulde be compelled to obeye him Wherfore they were the the soner recouerd and hole . And nolle the leches been subgettis to the seke folkis And be compelled to handylle hem casely . and softely And to yeue hem

swete drinckis thogh it auayleth hem but litill, and ther
fore is ther the more sekenesses, and lenger vnhelth
¶ And saidy, somtyme thoo that were mooste sobre in their
metis and lest dranke wyne were best bylouedy and most
prayside, and nolle the most glottons, and thoo that ofte-
nest ben dronken ar the most set by, and the rather sette atte
grete lordes bourdes, Whiche yeueth euill exempell to other
And saidy thou mayst wele Instructe all men, sauf onely
thoos that be without shame. ¶ And saidy, a man that
knolleth wele him self hath puer ynolle to correcte him self
¶ And saidy Aman may loue him self so moche, that he
is deceyuedy therby for we se many that wene and seme to
be goode, and ar contrarye. ¶ And saidy, he is iuste that
may bothe do right or wronge and yet kepe Justice. And
he is wyse and discrete that knolleth that, that suffisith to
be knollen and that doth vertuously to euery creature
And saidy like as a seke man desireth, not to departe from
his phisicien, till he hath recouerid his helth Whiche he cold-
de not do by him self In like wyse aman ought to desire the
companye of a confessour for the helth of his saule And he
salde aman that was gretly made of and cherissheds with
kynges for the strenght of his body of Whom he sayde, peras-
uenture It shal cause him to repente hit at last

IT was askedy of one calledy protege, Wherfore it
was that one of his neyghbours made dye his he-
re in blak, he answerdy, by cause no man shulde
aske to lerne sapience of him, z plures sayde, the more good
that a foole hath the more he is folle. And it was axidy
of one arristan, Whan it was goode to lye With a woman, he

anſuerdy, at altymes whan aman will hurt enpayre andy feble his body, Andy yt was aſkedy of dymicates wherby he kneſſe andy percepuedy beſt his witte. ¶ He anſuerdy In that, that J thynke, J vnderſtande audy knowe but littylle ¶ Andy ſaide the wyſeman that replieth ys bettir than the foole that accordeth to euery purpoſe, Andy ther was a wyſe man calledy azee, that was a priſonner to whom his mayſter axedy, of what kynrede he was He anſuerd enquere not of my lynage, but axe of my prudence and connynge, and was axedy of another calledy, Sygonce. alſo priſonner of one that wolde haue bought him, wherto he was good. And he anſuerdy to be deliuerdy, and another man aridy of hym If it ware goode that he ſhulde bye hym. To whom he anſuerdy J am nothmgy worth but ye or ſom other bre me: a nother ſaide he diſpraiſith himſelf. that diſpraiſeth alle other, andy yeueth him ſelf lawde, Andy ther was one that praiedy gody to kepe him from the daunger of hys frendis Andy it was aſkedy him, why he prayedy not rather, that gody ſholde kepe him from his enemyes than fro his frēds ¶ Andy he anſuerdy, for aſmoche. as J may well kepe me from myn ennemyes in whom J haue no truſt, but J may not kepe me from my frende whom J truſte. It was aredy of a wyſeman whiche he the mooſt noble worldly thynges To whom he anſuerdy to loue ſapience, andy to hate foolynat to be aſchamed to lerne And it was ared of Archaſa Whiche be the ſciences that childron ſhulde lerne ¶ He anſuerdy thoos that cauſe them to hate ignorance in their age

And it was aredy of another. why he woldy haue no ſiluer andy he anſwerdy. for aſmoche as it cometh to mon

by fortune & is kept by nygardship & couetise & is often so lisshly spent & to euyl vse, Andy another saide the loue of a foole shulde be more noysant to the than his hatredy. Andy ther was a man that saide to another, I shall put my peyne andy dyligence to distroye the. ¶ He answerd andy saidy I shal enforce me to distroye thy malyce. & appease thyn Ire Andy ther cam byfore a kyngy. iij. wysemen The one was a greke. The other a Jewe. Andy the therde a sarasyn. of whom the saidy kyngy desiridy, that ych of them wolde vttersom goody andy notable sentence. Than the Greke saydy I may well correcte andy amende my thoughtis, but not my wordes. Than the Jewe sayd I haue meruayll of them, that saye thinges prejudiciall, where silence were more profitable. ¶ Andy the sarasyn. saide, I am maister ouer my wordes for it be pronuncedy, but whan it is spoken I am seruaũt therto. ¶ Andy It was ayedy one of them Who myght be calledy a kyng Andy he answerd. He that is not subgect to his owne will ¶ Andy assaron saide to an euille payer that desired to borowe money of him, that he wolde lene him none. for I knowe wel that he coude not displease him so moche in refusing the lone, as my axyng him his payemẽt ayen ¶ Andy saide, The wysemen speke with good deliberacion, & the fooles spelie without aduisement ¶ Andy Theofrates saide he is of goody condicion that reporteth & sayeth good of other folkis, & kepeth secret their defaultes Andy it was axed of diseonie what thingis were most necessarie for a man to kepe him out of other folkis daunger Andy he answeredy If he be riche to lyue moderately. andy yf he be pouer to labour dylygentely ¶ Andy Nycomalie saidy

ther is not so goode aductour, as discrecion, ne so goode aqui
cher as ihe tyme, & he that correctith hym by other is right
diligent & wele occuppyed. And it is bettir to take exemple
by other than other to take yt by hym ¶ And Thymetus
saidy. medle nor vndertake not with the gouernaunce
of a foole. for he can not peyse nor conceyue, what goody
thou doost to hym, no more than a horse or other beestis ta;
ke hede whedir they be chargedy with goldy or grauell, and
yt was axedy of Mathelyn. Why men ben punysshedy for
their mysdedes. and not for their thoughtes ¶ He saydy
their thoughtes arn reseruedy onely to godi ¶ And A
menyus saydy, ther be. iij. thyngis that a prynce ought
to eschewe. The fyrste is to moche drynkyng. The secon
de is to moche delectacion in musyke. ¶ And the therde do
tyngy of women, for thyse. iij. thyngis put awey alle his
other goody thoughtes ¶ And saydy thought for thingis
lost and euill don. that can not be amendedy forgetyng
therof is the medycine. ¶ And saydy trouth is goody to
be sayde. & specially whan it prouffyteth euery body. And
saidy. If thou can not atteyn to the wysedom of auncient
men at the lest studye and see ther bookis & somme profyt
thou maeyst haue therby. And quidarius said I haue mer
uayle of thoos that blame so moche the foule thingis vpon
other and thinki hem fayr vpon hem self Dimyrates saide
pacience is a castelle imprenable & worshipp is the fruyte of
trouth & repētaunce is the fruyte of haast And it was ax-
yd of dithomages, why the riche men be more prowde than
wysemen, & he sayd for the wysemen knowen and dreede our
lordy and vnderstande what offence pride is vnto him. but

the riche man taketh none hede therto. And̄ som axed of him whiche was better to haue sapience or richesse. And̄ he sayde. ther is no goode richesse, but it be aswele profytable in the other worlde as in this. but sapiēce is good for either worlde. It was tolde Aristotles that a man had said goode of him. And̄ he saide I shal recompense it, They axed him In what maner. And̄ he sayde I will seie of him in like wyse. ¶ And̄ Ocatyphon saide A mannes witte can not attayne to do thinges aboue his vnderstandinge. but vnder he may execute like as ye may put no more wyn in a pype than it cōteyneth but lesse ye may. ¶ And̄ Oricas saide a man of goode vnderstandinge may wele eschewe grete quātite of the infortunes of this worlde. like as the goode shipman knoweth by experience the weder likly to be in the see. ¶ Samaron saide I haue lost all that I had, & therfore I fere no thinge, And̄ saide In all thy entrepryses, haue more truste in thy science than in thy strength. ¶ Gregorius saide, The peyntours may wele make pictures semblable to thinges But the proper thinge none can make, but only god & nature. ¶ And̄ the kyng Armesyes callinge to him his brethren saide to them, If ye wol repute & take me, but only as youre brother I wil shewe you that I am your kyng, but & ye take me for your kyng I shal shewe you, that ye ar my brethren And̄ Tales milostius saide I haue grete meruayle of them that for worldely goodes put hem daily in perille by londe & by water of deth/aswele by fete of merchādise as other wyse, not knowinge who shall succede or depart their goody after their deth, & myght with lesse dauger & peyne lerne Sapience. by the whiche ther goode name and̄ fame

shulde be more lawdy and prayseth, as it is sayde in a pro
uerbe, he is not de whos renomme and fame lastith
Pytagoras sayde, Saience hath non ennemyes, but igno-
rant men ¶ And saide clatringe of fooles is displeysir to
wyse men, Lyke as the stenche of a kareyn is to them that
smell it, for the foole knoweth no more the falte of his spe
che than the kareyn doth of his stenche, And it was axed
of another howe men myght kepe him from moche erre-
king And he answerde in beholding wele the grete Incon
uenientis that be fall to dronken men. ¶ And Eugene
saide Many persones hauyng reason and vnderstandyng
axen candell, and light for to ete theyr mete, but fewe per-
sones ther be that kyndelle & shapre their wyttes in getyng
sciences for the prouffyte of their saules. And Escon sai
de, deth is displesaunt to all persones sauff to the wyse men
for sapience is the thing that mooste letteth the fere of deth
And adrien saide, If I shulde not loue sapiẽce, but be cau
se she dispraisedy deth, yet shulde I loue her ¶ And hermes
sayde the grete prouffyt that I haue founde in sapience Is
that I haue composedy and kinyt alle my thoughtes in one
And quiramis said Amã may not be without thoughtes
than he ought to remẽbre the thinges pretuel And saidy
som thinke it goode, that euery body were of like condycion
but thinketh the contrarye, for then euery man wolde com-
mande and non obeye. And demetrius said Whan thou co
mest in to a straunge countre, lerne diligently, after the
langage & reason of the peple ¶ And if thou fynde thy self
as wyse or wyser than they. Endoctryne them. And ellys
peyn thy self to lerne of theyre lore and doctrine rather

than to lese the in other ydell and vayne occupacions ¶ A phylosopher Whiche Was dysciple of Pytagoras saide, He ought not to be callid manly that Wylle strike him. that can not defende him self ¶ And Silde seide in all thingis the meane is best ¶ And to lyue Wardly is a grete tresure ¶ And to lyue Wastfully causith pouerte ¶ And it is impossible to please all men ther With And saide, be not Wroth With him that sayth trouth. haue pacience and good shal come to the therfore ¶ And saide the Wyldid lordis resemble to the dronken men that in their dronkenship hate all fayre and goode vertues. and louen alle vices and filthys but When his dronkenship is passed he is ashamed of his dedis ¶ And saide. A kyng of goode Witte & discrecion ought to be Wele content and pleased, When men offre him their seruice And ought in his peas and prosperite to Worship & cherisshe his knyghtis & men of Warre and to paye them Wele their Wages. all be it he Wene to haue none ennemyes, for he can not be sure how Wone he shal haue nede of his seruauntis ¶ And Melious saide He is not riche to Whom the richesses lasten but vtil. ne fre Whan they may be lyghtly taken. But the laudable Ryches ben thoos. that duren perpetuelly ¶ And Bralialylie sayde, The couetous man. hath noo reste. ¶ And the nygard may neuer be Ryche. ¶ And Olelype kyng of Macedone saide to thoos that counselled hym to brenn the Cyte of Athenes ¶ Whan he hadde Wonne it. We shulde than seme men dyscounfyt. Where We haue ouercomme our ennemyes ¶ And Archydes sayde. The tunge may Welle make lesyngis. Wythoute thassent of the herte

And therfore it is conuenient that the tonge and the hert
be of one oppynyon ¶ And saith, Make no desir to god for
that, that thou mayest wele haue, Whiche is sufficiaunce but
pray and require him that, that thou hast may suffise the
Pitagoras saide, he that beleueth not the resurrection of man
is like a vyne breste that fallith for febilnes ¶ And saith
A man ought to do his werkis, by deliberacion, & by grete
prouision and not sodaynly ¶ And said yf thou wil excede
thyn ennemy, calle him no foole nor tabetellar nor obiecte
none of his vices, for thy blamyng wer to him agrete
laude. ¶ And saide he that wolde be laudid of his workis
ought to haue a trewe frende to reporte them ¶ And saith
kepe thy frende aboue all thingis ¶ And thinke what lest
thou shalt haue, yf thou lake a trewe frende, if thy house fall
down, thou shal not lese therby, but the departing of the sto-
nes & the tymbre, but if thou lese thy frende, thou mayst gete
therby many ennemyes. ¶ And saide When a man is in
grete Ire & wrath, he may be liknen to an house taken with
fire in which, for the quātite of the smoke & of the noyse of
the fiere, ther may no man see ne here therin, & may also be
liknenyd to a shyp in an outrageous tēpest in the see, Why-
che wil not be wele condyted nor steerdy for the feruentnesse
of the same tēpest, & so When a mānes blode & corage is ste
red With wrathe and Ire, ther may no persuasions nor hol
som counseil auail nor steer him to his prouffit, & is so cur-
sidy that a litill sparke of hyt maketh lightly a grete fiere
yet wrath is many atyme pacefiedy by silence, as the fiere
quenchith When the brondis be taken away. Also a dronken
man can nat perceyue his dronkenshyp til he be sobre, & after

Whan he seeth another dronken, he knoweth therby my What
maner he was in. Also the angred man retourned by his
patiēce & seeth another angry, may wele perceyue his owne
defawtes. And I saide. We see comonly women sonner
angry than men, the sekemen rather than the hole. the olde
man lightlyer than the yonge. Wherfore it is to be thought
that wrath cometh of feblenesse of courage. And a maister
rebuked his clerckli seyng, holde thy peas bondemans sone
And he answerd, I am not the lesse worth for my kynne
But thou art the wors for thy condicions. And I saide A
wyseman ought to saye that, that is cōuenient & somtyme
to here that, that is not to be saide. And I saide ther is no
thing that greueth somoche thy frende, as to shewe him that
thou hast him suspect And I saide Companye & dele so with
the peple, that they wisshe after thy p̄sense. Whan thou art
absent, & that they lament & bewaile thy deth Aman wepte
Whan his sone was borē. And it was axid of him Why
he wepte & ought rather to be ioyefull. And he answerd I
wepe for my sone that goth nowe to warde his deth. And it
was axed of him What maner peple be leest behated And he
answerd thoo that may nother helpe nor hurt & that doth
nother goody nor harme, for the euil peple hate the goode, &
the goode hate the euil And saide Custume is harder to bre
ke than nature. And I said ther ben, ñ, maner of abstinēce
One is with goode wyl' & the other by force. Whiche is not
goode. And a nother saide, speke but prouffitable thinges
nor ete no more than for thy sustynaūce, & seke to haue no
thing, but that is possible to be had. ne compleyne the not of
thy frendis, take noñ vnhope of that, that thou maist not

amende Aske nothing of the couetous man, teche that thou can, yeue that thou hast. haue pacience in thyn aduersitees Do to be Written in thy seale or in thy signet/bothe goode people and lady shal ende, & beholde that sentence often. Andy saidy. Short remembraunce & hastenesse of speche maketh many a tyme man fayle and erre in his Jugement. Andy one Rebuked a Wyseman, To the Whiche the Wyseman saide. Thou rebukes me nat of alle my vices. Andy Jt Was axid of him, Why he Wolde haue no sone. he answerdy J hady leuer be Without. for Whan J beholde the grette loue that amā hath to his chylde & the grette peynes & troubles he hath to brynge him vp, andy atte last must lese him. that sorowe Were more to me, than the Joye. Jt Was aduised one that Was goyng in a ferre vyage, that he shuldy nat holde his Jurney, lest he dyedy therin/ Andy he answerdy That deth is alle one to me, be it in other Countrees or at home Andy Jt Was axidy of another What thing is not to be don though it be iuste & trew Andy he answerd a man ought not to prayse him self. of eny of hys goode deds/ Andy saide Jt is somtyme goody to spare the sothe for to yeue hope to his ennemyes, & to saue his frendis frō ded for trouth nedeth not alWayes be saidy/ Andy it Was axidy of him What thing Was most delectable/ Andy he answerdy hel the Whiche is not sure to be kept longy in one degre & is moste diffycile. Andy saidy. A man that desireth to come to eny grete Wele, ought not to leue it though he attey not therto at the first. but ought to continue his entrepryse for it cometh at one tyme. that cometh nat at. C. Andy saide the Wyseman is not deceyuedy by flateringis deceyuable

or ſwete wordes, like as the ſnake, whiche ys taken & eten by the preſt̄ beholdyng the fayr fethers of his tayle. And a wyſe prince may helpe him̄ his warres aſwele with lady ryple as with goody in diuers maners ¶ Andy ſaidy If thou hate aman. thou oughteſt not therfore hate all his ſeruantes ¶ Andy ſaidy. Though aman haue bought a booke It compelleth hym not to ſtudye andy rede therin̄ Andy ſaidy. Men ought to ſerue godyn̄ .v. maneris. that is to wytte. to yelde him graces. for the benefetes that he hath yeue hym̄. to bere paciently hys aduerſitees to ſpeke trewly. to paye all that he promytteth. to Juge right wyſely to be temperate. to do goode dedis after hys power or he be requiredy. to worſchipe hys frendis. to forgeue the faultes of hys ennemyes. to deſire nor do ony thyngy to ony man but as he wolde be doy to ¶ Andy one was blamedy bicauſe he hadde yeuen his ſiluer to an euylle perſone, beyngy in̄ neceſſite ¶ Andy he ſaidy I haue not yeuen hym my ſiluer for hys badnes, but by cauſe he was in̄ neceſſite ¶ Andy ſaide exercice of diuers labours is helth andy delectacion of the body ¶ Andy was aredy him̄. ſithen̄ whan he was waxedy wyſe. ¶ Andy he anſuerdy. ſithen̄ the tyme that I began to diſprayſe andy myſtrylt my ſelf. he herde a man reherſe leſſingis and vntrewe wordes. To whom he ſaydy. If thou hardeſt another ſey. that thou ſayeſt. thou woldeſt not byleue him̄ Wherefore thou maeyſt wel thynke noman bileueth the ¶ Andy Ariſtophanus saydy Victorie of worde is not victorie in̄ dede. but the trewe victorie is in the werke. And Anaxagoras ſayde A goody wyſeman fereth not the deth for wyſedom gouerneth hys wytte. hys tonge & hys loyer

trouth gydeth his herte and his Will, pytie & mercy ben his frendis. seking of Wysemen ben his fete, his lordship is Justyce. his wigne is mesure. his swerde is grace, his ker; pey is pees, his acolle is saluacion, his knyghthode is the counseylle of Wysemen. his ornamentis ben strength, his tresoure is discipline. his loue is the companye of good pe; ple, his loue & all his desir is to fle synne & to serue & loue god. And saide A grette tresour is to haue frendis & is a noble affection, Wherfore it is conuenient to cherisshe & kepe hem wele, & to Winne one by another as ony byrdy draweth many moo into his company And a kyng axid of a Wyse man Whom he reputedy able to be a good Juge And he answerd He that is not receyued by flaterice/ þ is not corrupt by yiftes, & is not receyued for falde of discrecion And another saide Sclaunderers ben Wors than theues, for theues stele but the goodes & sclaunderers take & distroye loue And another saidy Worship yeuen Without cause atte last tour; neth to shame. And another saide It were better to be in companye & conuersaunt With a serpent, than With an euil Woman. And saide one ought to doubte the subtilitees & craftes of his ennemy if he be Wyse, and if he be a fole than drede his folies And another said the most liberal in this Worlde is he that reputeth for a grete thing the goode dedis that he ony to him & that he reputeth for litil that he hath ony to other & that holdeth him co[illegible]t With that he hath be he pouer or riche. & said the moost nigard of al men is he that axid importunatly after he is ones armed & refusedy his as; king, and another said enuie distwieth the Worlde & freteth & Werth it as the filth of a gonge doth euery swetnesse. &

another ſaidy, like as no thing may be Writen in a peyre of tables all redy Wryten in, With out the firſt Writyngy be put out, All in like Wyſe the vertues and nobleſſes may not be hade in no body Withouten the vices & Wrachednesſes ben firſt put awey And another ſaide like as aman may not all at ones, by holde With one eye the ſkye, & With the other the erth, In like Wyſe aman may not auredye & diſpoſe his Wytte to vertues, & to vyces to gyder ¶ And another ſaide the right ſtedefaſte loue is Whan the frendis ben of like condicions, and yf they be oyuerſe or contrarious vnneth that loue many long endure ¶ And ſaide peple ought to dowbte their kyng & him obeye With fere & in loue. And ſom auredy him Whan the Witte of man Was parfeyte ¶ And he saydy Whan that he ſpeketh trouth ¶ And another ſaide the enuious hateth the liberall, andy the nygarde is Wroth With that another ſpēdeth' And another ſaid al gettmg may not be iuſtified ne helth may not be by glotonie, ne frēdeſhip With decepcion ne nobleſſe With hade diſcipline ne loue With pride ne iuſtice With neceſſite ne reſt of hert With enuie ne Witte & diſcrecion With vengeaunce nor pees Without conſeill And another ſaid truſte not a foole nother for loue ne for neyghbourſhip for it Were as goody to haue to thy neyghbour ahouſe take With fiere . & another saidy he is thy grete enemy Whoos Werkis ben harde bittre & noyeng to the & his Wordes ſWete & curtoys, & another ſaid the Wyſemen endure here al their lyues laſtmg, & after their deth their goode Worlies ſhal laſtē in mēnes myndes. & another ſaid cōſideracio of the ende of the Workis helpeth moche to the goode cōcluſio And another ſaidy, thou ought to loue though thou be not

louedy ¶ Andy another sayde a foole weneth ener that ody hath no thingy wele don nor employedy, but that he hath yeuen him & semeth that he coude haue made & ordeigned this worldy bettir than god hath don, how be it he can not goúne his owne persone onely Andy another saide be willyng to yeue the nedy peple, & in so doyng thou shalt do seruice & plesaser to our lord god Andy another said bettir is a man to holde his peas than to contrarye & argue with a foole & is as good to haue the ennemyte of badv peple as their frendeship, & the harde & the sharp lyf in wele doyng. is bettir than the swetteste in doyng euil dedis, & it is bettir to be without fame than to haue hit bad, & pouerte is bettir than the riches of keytyues. & the pourr man without vices is bettir than the riche man that is worshipped for his synnes And another saide Jt were bettir not to knowe an muste kyng than to be his cõseyllour, or next in his grace And another said Jf thou yeue for to haue fame only therby that is not liberalite for thou dost it but forthyn owne auayle ¶ Andy another said The ys of no laudable lyf that is not this day as good or bettir as he was the day passed Andy another saidy thou shalt not nowe haue that . that thou desirest without that thou here paciẽtly the greues that thou woldest not haue And another said a man shalbe in thy handes as long as he shal truste the And it was axid of a wyseman, why he desired not to haue a sone, he answerd by cause that J haue had ynough ado for to chastise my body and to adresse my soule without hauing eny other pson to rule or teche ¶ And it was axidy of him, who was he that most reprueth him in thys worldy ¶ Andy he answerdy . The wyseman at hys

deth, by cause that he hath not wrought all wayes after sapi
ence & he that hath doy goode to an vnkinde man And it
was axed of him, what thing ceaseth the lake He answerdy
trouth. And what sustyneth trouth, Reason and wytte &
wherby is wytte gouernedy, by keppyngy of the tongy & holde
is the tonge kept, with pacience, what causeth pacience dred
of gody. and what causeth dredy of gody. Often to speke &
remembre deth, andy to considere and knowe his fraylnes
¶ Andy other said superfluyte maketh the body sekie wyn
troubleth the wytte, wrath is contrarye to wysedom, but tem
perance conforteth the hert, and put awaye al heuinesse and
causith helth. ¶ Andy saide holde be it that a wyse man be of
lowe kynredy yet is he noble, and though he be a stranger he
sholdy be worshippedy, & though he be pouer yet the peple haue
nede of him ¶ Andy auother saide he that endureth & taketh
no payn in his youth restith him not in his age. And ano
ther sayde the errour of a foole yeueth litille reste to hys
thoughtis. Andy another saide the tonge of a discrete man
is in his herte & the herte of a foole is in his tonge, Andy a
nother saide not withstandingy thy nature vse euer more
goode & laudable cõdicions And another said amã ought
cõtinuelly to enquere what men say of him & where in they
lawde him & wher in thei blame him if they lawde him, be to
yeue that cause continuelly without pride therof & yf they
blame him, be to bewar from fallyngy any more in to that
caas and not to hate hem for their auertissement ¶ Andy
saide he is, wyse that is humble andy meke in his myght &
pouoir. ¶ And whan he is in grete astate to dyspraise the
worldy, andy is attemperate in grete auctorite. Andy one

desired of a wyseman to telle him the differnce betwyx this worldy and the other worldy. And he answered. this worldy is Adreme, And the other worldy is a thyng awaked ¶ And another saide, Bettir is to speke wele than to kepe scilence. and bettir to kepe silence than to speke euil And another saide I haue accompanyed me with the riche men & haue seen their riche arraye clothing & other thingis better than myn were. wherof I had suche enuie & melancolye that I myght haue no reste in my self, Than I accompanyed me with pouer men, like as I was, & than I was satisfyed & in peace And another saide like as aman that is in a derke kaue may not se his proper figure In like wyse the soule that is not clene nor pure may not clerely se perceyue ne knowe the trewe and perfytte goodnesse of almyghty god ¶ And another saide like as the childre whan they be borne in peyne & entred into this worldy reioysse hem after whan they be grete, & fele the delices and eases therof, In like wyse men be sorowfull whan they shal dye. yet if they haue lyued wele, they go after in to a better worldy. where they than shal reioysse them perpetually ¶ And another said, As the goodnesse of wysemen goth cumore in a mending In like wyse goth the malices of the fooles euery day in empayring ¶ And another saidy If thou correcte a wysemã he shal thanke the therfore, & if thou teche a foole. he shal dyspreyse the ¶ And saide He is thy betray frende that in thy necessite offereth him self & alle his goodes vnto the And another saide the gouernour of a wyseman is prudence and the gouernour of a foole is pride And another said a man that is slowthfull

by his werkis is cõmonely enuious of the werk of other men ¶ Andy another sayde It is goode toenquere thies of thinges vnknowen, for the first question is of wille, and the seconde is of discrecion Andy another saide trouth is godes messager wherefore she must be worshipped for the loue of her maister ¶ And another said, he that multiplieth hys temporall goodes dyminueth his espuälles. Andy another saide thoos that byleue and drede gody stedfastlye haue not delectacion but onely in him & in his werkis ¶ Andy another saide the mooste laudable werkis that one may doo is to obeye the maundemẽtes & pleaser of our lord gody, andy the werke of the body Joigned to the werke of the herte is more laudable than the werke of the herte onely ¶ Andy another said the euile creatures ben worse than serpentes lyons or caraynes, Andy in like wyse as vpon the erthe, ther is nothing better than the goode creatures Right so ther is nothing worse than thoos that be wylked. ¶ And another saide he that taketh vpon him higher astate, than to him belongith, putteth grete peyn to be euill spoken of ¶ Andy another saide he that will haue reste in his lyf, ought to kepe hym from. iiij. occasiõns, the first is that he ought not to be wroth though som creature lyue. Whiche he wolde haue dede seconde is yf som dye Whiche he wolde haue alyue. thy therde is. yf he hath not that, that he desireth. andy the fourthe is. yf he see that fortune raise and bring vp somother of lower degre than he is ¶ Andy another saide to entermedle andy dele litille with wordely werkis is a thing that may beste kepe aman from alle inconuenientis. ¶ Andy another saide the more a wyseman is alone the greter is his Joye

be it day or nyght And another said the euil disposed king is like a carayne ꝑ maketh the erth stenke aboute it, & the goode king is like the fayer rēnyng ryuire that is prouffitable to the creatures And another said The wyse mē ar nat content to prouffite onely them self, but semblably do auātage to other, & the fooles hurte not onely them self, but rather take grete labour to hurte & trouble other folkes And another saidy, a foole for a litill thing exposeth him lightly to fortune, And saidy thou maiest not be so wele arrayed nor be seen, as with trouth, And another saide absteynyng from wrath and couetise is a laudable thing aswele in this worlde, as in the other¶ And another saide, he that yeueth conseyle & prayseth it him self wolde feyn be called discrete And another said lete not to do wele though thy good dedes ben not knowen, for wele doyng is so goode of hit self that, it shalbe vaillable ynough to the atte last And another saide, a man of goode discrecion, ought not to exercise hym in thinges impossible, ne say thinges not vaillable, ne spende more than his wynnyng is, ne promette more, than he may fulfille And another said, amā may haue but peyne & labour in this world And saidy he that eteth not shal dye for hunger, & if he eteth more than ynough he shalbe sekе wherfor it is a difficile thing to a mā to be longe in helth And another seide truste him not that forsweryth his feith for worldely thinges And another said Idelnesse engendreth ignoraūce, & ignoraūce engendreth errour. And saidy another said thou shalt fīde euery where clothing mete, & place for to dwelle in if thou be ought, but & that suffiseth the not ꝑ is to the necessarie, thou shalt be subgect to couetise, & yet thou shalt

lakke thy desir And another said In lōg sleping is no gf fite, but harme is to vse it, & a man ought to be ware that he dispēde not half his lyf in Idelnesse, And another said the goode soule, wol haue no rest in this world than he that wol haue a goode soule, ought to be ware of to moche rest, And another said be ware of the cōpanye of a lyer in all thy werkis, be they in grete auctorite or in smal And another said he that loueth the with feynt loue & for worldly thingis shal hate the in like wyse, but he that loueth the for the ypetuel wele shal gowke cūmore in thy loue. And another said goūne the so wele that thou kepe the from euil doing, & suffise the with the goode dedis that thou shalt do despde, And another sayd he that wil wite whethir his soule be noble & clene. or soule & corrupt he ought to cōsidere his dilectacio & his cōscience, & if he delyteth him in doyng good vertues & noble thīgis without harm, than his soule is clene & noble, & if he delyteth him in doing soule & trāsitorie thīges & of no value than his soule is soule, for euery thing resioyeth with his semblable, the good with the goode & the euil with the euill And another saide, he is happy that gooth the right wey, for he findeth sōner therby the place whedir he wold go, & he that gooth oute of his weye, the more he gooth, the ferther he is behinde And it was axid of a wyseman what was pfaytte folye, he answerd to thinke to com to a good astate & pfperite by bad werkis, to leue falshed & hate trouth, to take delectacio in richesses, & to trust euery man. & it was axid of him what is the signe of litil forsight & litill knowlege, he answerd one to peue trust wher he hath ben deceyued. And suffise you with ỹ trāslacio of ỹ sayngis of these philosopheres

Here endeth the book named the dictes or sayengis of the philosophres enpryntedy . by me William Caxton at Westmestre the yere of our lordy . M. CCCC . Lxxviij. Whiche book is late translatedy out of Frenshe into englysshe . by the Noble andy puissant lordy Lordy Antone Erle of Ryuyers lordy of Scales & of the Ile of Wyght, Defendour andy directour of the siege apostolique, for our holy Fader the . Pope in this Royame of Englondy andy Gouernour of my lord Prince of Wales And It is so that at suche tyme as he hady accomplysshidy this saidy werke, it likedy him to sendre it to me in certayn quayers to ouersee, Whiche forthwith I sawe & fonde therin many grete . notable . & Wyse sayengis of the philosophres Acordyngy vnto the bookes made in frēshe Whiche I hady ofte afore redy But certaynly I had seen none in englysshe til that tymeas And so afterwardy I cam vnto my saidy lordy & tolde him how I hady redy & seen his book And that he hady don a meritory dede in the labour of the translacon therof in to our englysshe tunge , wherin he hady deseruidy a singuler laude & thankyngy Thenne my said lordy desiredy me to ouersee it and where as I sholde fynd faute to correcte it Wherein I answerdy vnto his lordship, that I coude not amende it But yf I sholde so presume I myght aperre it For it was right wel & connyngly madre andy translatedy into right good and fayr englysshe, Not withstondyng he Willedy me to ouersee it & she Widy me dyuerce thingis Whiche as him semedy myght be left out as diuerce lettres missiues sent from Alisander to darius & aristotle and eche to other, Which lettres were lityll appertinent vnto the dytes

and sayenges aforsayd for as moche as they specifye of other maters, And also desired me that doy to put the said booke in enprinte. And thus obeyng hys requeste and co maundement I haue put me in deuoyr to ouersee this his sayd book and beholden as nygh as I coude holde It accor deth wyth thorigynal beyng in frensh. ¶ And I finde no; thyng discordaunt therin. Sauf onely in the dytes and sayengys of Socrates, Wherin I fynde that my saide lord hath left out certayn and dyuerse conclusions towchyng wymen, Wherof I meruaille that my sayd lordy hath not writen them. ne What hath meuyd him so to do Ne What cause he hadde at that tyme. But I suppose that som fayre lady hath desired him to leue it out of his booke / Or ellys he was amerous on somme noble lady. for Whoos loue he wold not sette it in his book, or ellis for the very affection loue and good wylle that he hath vnto alle ladyes and Gentylwomen. he thought that Socrates sparrd the sothe ¶ And wrote of wymen more than trouthe. Whiche I can not thinke that so treste a man & so noble a philosophre as Socrates was sholde write other wyse than trouth For If he hady made falbte in wryting of wymen. He ought not ne sholde not be beleuyd in his other dictes and say; inges. But I apperceyue that my sayd lordy knoweth verily that suche defautes ben not hady ne founden in the wymen born and dwellyng in these partyes ne Regyons of the worldy. Socrates was a Grekke born in a ferre Contre from hens. Whyche contre ys alle of othere condycions than thys is. ¶ And men and wymen of other nature than they ben here in thys contre

For I wote wel, of what somewer condicion women ben in Grece, the women of this contre ben right good, hyse, playsant, humble, discrete, sobre, chast, obedyent to their husbondis, trelle, secrete, stedfast, euer besy, & neuer ydle, Attempre: rat in speking, and vertuous in alle their werkis: or atte leste sholde be so, For which causes so cupdent my sayd lord as I suppose thoughte it was not of necessite to sette in his book the sayengis of his Auctor socrates touchyng women But for as moche as I had comãdement of my said lord to correcte and amende where as I sholde fynde fawte and other fynde I none sauf that he hath lefte out these dictes & saynges of the women of Grece, Therfore in accomplisshing his comãdement for as moche as I am not in certayn whether it was in my lordis copye or not, or ellis perauenture that the wynde had blowe ouer the leef, at the tyme of translacion of his booke, I purpose to wryte the same saynges of that Greke Socrates, which wrote of the women of grece and nothyng of them of thys Royame, whom I suppose he neuer knewe, For yf he had I dar plainly saye that he wolde haue reserued them mespeciall in his sayd dictes Alway not presumyng to put & sette them in my sayd lordes book, but intende aparte in the reuersayll of the werkis humbly requiryng all them that shall rede this lytyll reuersayll that yf they fynde ony faulte tarette it to Socrates and not to me Which wryteth as here after folowith.

SOcrates sayde That women ben thynges to eache man, but they take none but them that will be pouer, or ellis them that knowe hem not And he sayd that ther is none so grete empesshement vnto aman

as ignoraunce. and Women. ¶ And he salde a Woman that bare fyre, of Whom he saide that the hotter bare the colder ¶ And he salde a Woman sike. of Whom he saide that the euyll resteth and dwellyth With the euill. ¶ And he salde a Woman brought to the Justyce. and many other Wymen folowed her wepyng. of Whom he sayde. the euyll ben sory & angry by cause the euyll shal perisshe. And he salde a Jong mayde that lerned to Write, of Whom he saide. that mē multiplied euyll vpon euyll ¶ And sayd that the Jgnoraunce of a man is knowen in three thynges. That is to Wete Whan he hath no thought to vse reason, Whan he can not refrayne his couetises, ¶ And Whan he is gouerned by the conceill of Wymen in that he knoweth that they knowe not. ¶ And he saide vnto his disciples, Wylle ye that I enseygne and teche you, howe ye shal mowe escape from alle euille ¶ And they answerd, ye, And thenne he saide to them ¶ For What someuer thyng that it be. kepe you and be Wele Ware that ye obeye not to Wymen, Who answerd to him agayn ¶ And What sayist thou by our goody moders and of our susters. He saide to hem. Suffise you. With that I haue sayde to you, For alle ben semblable in malyce. ¶ And he saide. Who someuer Wyll acquere and gete science. late him neuer put him in the gouernaunce of a Woman. And he salde a Woman that made her fressh and gaye. to Whom he sayde, Thou resemblest the fyre For the more Wode is leyde to the fyre the more Wole it brenne. ¶ And the gretter is the hete ¶ And on a tyme one axid him, What him semed of Wymen. ¶ He answerd That the Wymen resemble vnto a Tre called Edelfla Whiche ys

the fayreſt tre to be holde and ſee that may be ¶ Ent within it is ful of venym. ¶ And they ſaide to him and demanded wherfore he blamed ſo wymen, and that he him ſelf had not comen into this worlde ne none other men alſo with oute hem. He anſwerd, The woman is like vnto a tre named Chaſſoygnet. on whiche tre ther ben many thinges ſharpe and pryckyng. whiche hurte and pryck them that approche vnto hyt. ¶ And yet neuerthleſſe that ſame tre bringeth forth goode dates and ſwete. ¶ And they demanded hym. why he fled from the wymen. ¶ And he anſwerde For as moche as I ſee them flee and eſchewe the goode and comonly do euill. ¶ And a woman ſayde to him. Wylt thou haue ony other woman than me. ¶ And he anſwerd to her. Arte not thou aſhamed to offre thy ſelf to him, that demandeth nor deſireth the not.

LO these ben the dictes & ſayengis of the philoſopher Socrates whiche he wrote in his book. ¶ And certaynly he wrote no worſe than a fore is reherſed And for aſmoche as it is acordaūt, that his dictes and ſayengis ſhold be had as wel as others therfore I haue ſette it in thende of this booke And alſo ſomme perſones peraduenture that haue red thys booke in frenſſhe wold haue arette a grette defaulte in me that I had not do my deuoir in viſiting & ouerſeyng of my lordes book acordyng to his deſire. And ſomme other alſo happely myght haue ſuppoſed that Socrates had wreton moche more ylle of women than here a fore is ſpecified, wherfore in ſatiſfieng of all parties & alſo for excuſe of the ſaide ſocrates I haue ſette theſe ſayde

dytes & sayengis a parte in thende of this book, to thentent that yf my sayd lordy or ony other persone what someuer he or she be that shal rede or here it that If they be not well plesyd with alle that they wyth a penne race it out or ellys rente the leef oute of the booke, Humbly requyryng and besechyng my sayd lordy to take no displaysir on me so presumyng but to pardone where as he shal fynde faulte, and that it plese hym to take the labour of thenpryntyng in gre & thanke, whiche gladly haue don my dyligence in thaccomplisshyng of his desire and comandement, In whiche I am bounden so to do for the goody rewardy that I haue resseyued of hys sayd lordship, whom I besech Almyghty gody tenacer and to contynue in his vertuous disposicion in thys worldy. And after thys lyf to lyue euerlastyngly in heuen. Amen.

Et sic est finis.

Thus endeth thys book of the dictes and notable wyse sayenges of the phylosophers late translated and drawen out of frenshe into our englisshe tonge by my forseide lordy Therle of Pyuers and lordy Skales. and by hys comandement sette in forme and empryntedy in thys manere as ye maye here in thys booke see whiche was fynisshedy the y viij. day of the moneth of Nouembre. and the seuenteth yere of the regne of kyngy Edwardy the. fourth. 1477. 17.